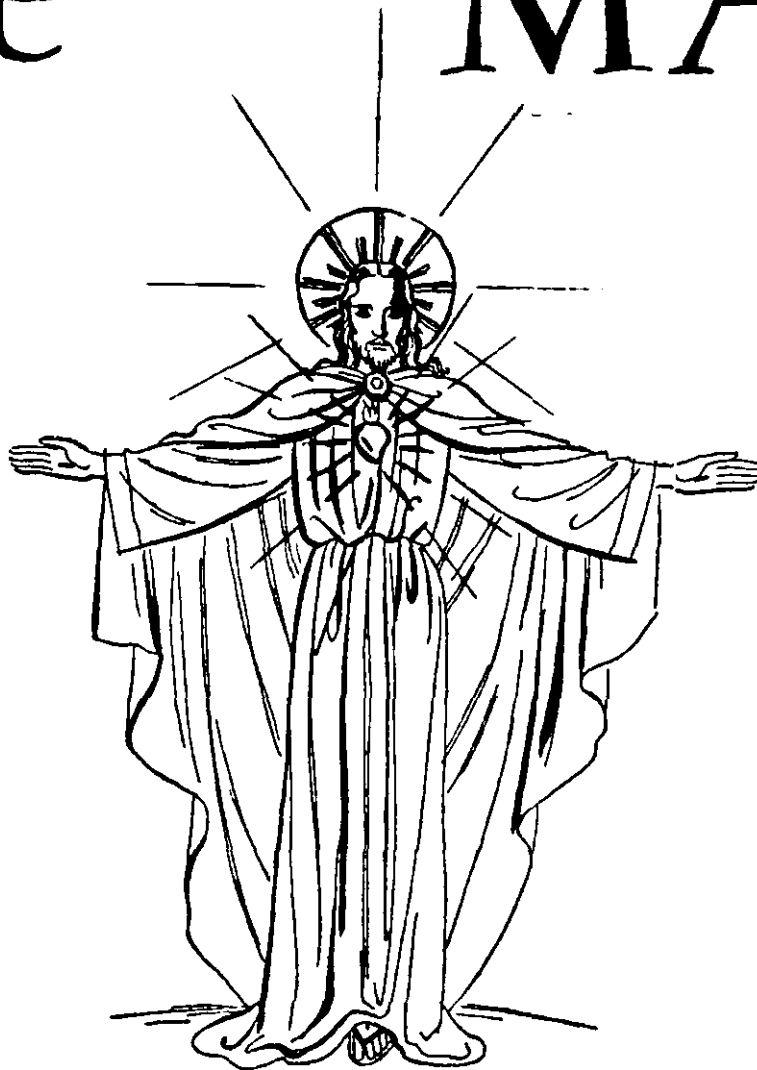


• The MASS



An Illustrated
Explanation of
"The Celebration
of the Eucharist"

From Bishop
C.W. Leadbeater's

"Science of the
Sacraments"



Lesson 9B

On The Kabala,
A Publication of:

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Introduction to
THE CELEBRATION OF THE EUCHARIST

It was a copy of Bishop C.W. Leadbeater's "Science of the Sacraments" in the library of the Honolulu Lodge of the Theosophical Society that aroused my interest in the Mass. I was president of the Lodge at the time, 1955, in Hawaii. A review of the Bishop's revealing and inspiring description of this ancient and honorable piece of white magick offered a refreshing change to the usual weekly discussion material.

There were so many good illustrations in the book, especially those of the Etheric church erected by the Angel of the Eucharist. The construction "material" was the vital force of the priest and of the congregation. To round out the talk I made 35mm color copies of the illustrations for visual aids, and for background music during the reading, one of Palestrina's great choral masses, on tape, the Missa Papae Marcelli, first performed in Italy in 1565.

The Theosophical Society itself gives no instruction in the use of ceremonial magick; nor does it encourage mediumship in any form. Yet H.P. Blavatsky gave every evidence of being an occult scientist of considerable skill -- learned in Tibet presumably; and a materializing medium she certainly was, capable of producing independent phenomena in broad daylight. Leadbeater's abilities as a clairvoyant and clairaudient are beyond question. He must have been the prize graduate of the Society's Esoteric Section, formed in London by Blavatsky.

In her writings, Dion Fortune points out that because the Theosophical Society had no operational magick, it had no power. It must have been awareness of this lack which caused Leadbeater to form the Liberal Catholic Church; for the Mass does have power -- as will become clear in the perusal of the following pages, where the Bishop gives a manual of priestly training and instruction in magical operations.

It is true he was an Englishman, a Westerner, but the Society has its roots in the East, India and the Himalayas. The Mahatmas



Bishop C.W. Leadbeater



Riley Hansard Crabb

who guided its founding, Morya and Koot Hoomi, are not of the West. The Society's Cosmogony is derived from Hindu and Buddhist teachings; so why did Leadbeater turn from Buddhist, Brahmin and Tantric rituals to a piece of Western magick, the Mass? Perhaps it was for the same reason Madame Blavatsky had to come to New York City to found the Society in 1875, after an unsuccessful attempt in Cairo, Egypt. Only a really Western nation offered the comparatively free atmosphere favorable to the new enterprise.

After making my review presentation of the Mass to the Honolulu Lodge, I sent a copy of the script, the 35mm slides and a tape recording of the talk to Theosophical headquarters, Wheaton, Illinois. There the material got a cool reception. It was returned with a polite note of rejection. Headquarters was not interested in promoting interest in ritual magick in general nor in the Celebration of the Eucharist in particular!

The Middle Pillar of the Tree of Life in the Western Mystery Tradition is the Hermetic Path, the Way of Wisdom. I should judge that both Madame Blavatsky and Dion Fortune are on this Path. The latter reminds us how important it is that the student of the Mysteries develop the love side of her or his personality, to balance the intense mental activity with compassion. She backed up her belief with the weekly performance of the Mass at her London Lodge of the Society of the Inner Light.

Why not? To a Hermetic who has initiated himself or herself in the Sephiroth on the Tree of Life, the Mass would be a natural for Tiphareth, the Sixth Sephirah. This is the Christ-center on the Tree. But there are nine more! The dedicated Kabalist should continually practice "assuming the God-form" in rituals appropriate to each of the Sephiroth. To concentrate on only one ritual, the Celebration of the Eucharist, to the exclusion of all others as does the priest of the Church, is unbalanced development even though Tiphareth, the Sun, is central to the Tree (shown on page two).

This is why orthodox Christianity is a lopsided religion. It offers only the Mystic Path, the Way of Love or Devotion. This is also the Way of the monk or nun. It is possible to know God -- as well as to love God. Knowledge and love, plus experience, beget wisdom, and this is the Hermetic Path.

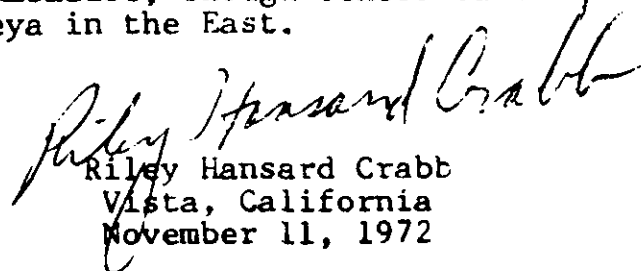
The Mystic Path is the shortest of all because of the great

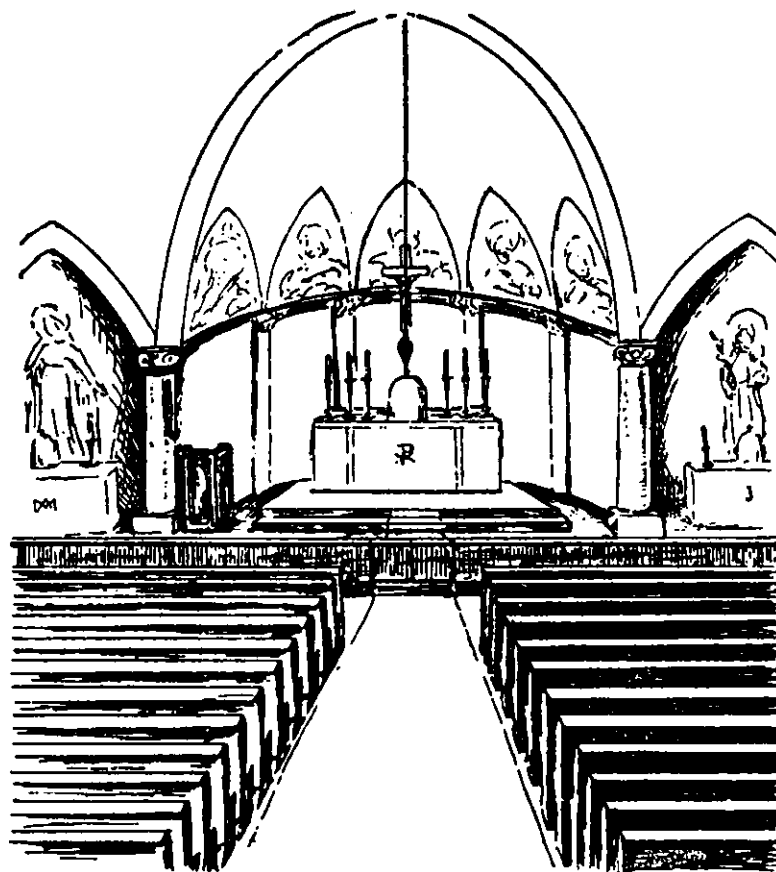
suffering and sacrifice which comes to its devotees. In their headlong dash to union with the Divine, they shun the mind as the "slayer of the real". But here again is unbalanced development which must be compensated somewhere.

In his book of occult teachings, "A Treatise On Cosmic Fire", through Alice A. Bailey, Mahatma D.K. says that there are seven Paths open to the initiate who finally frees himself from the wheel of rebirth. Of these seven, the Fourth is especially for the Mystics who skipped mental development on their way up. This Path leads to Sirius, the Supersun behind the sun of our solar system. There the devotional type gets the intensive mental development he needs.

Thus it is primarily for knowledge that we offer this illustrated review of Bishop C.W. Leadbeater's all-embracing description of the Mass. This in the hope that members of our organization and other students of the Mysteries will be inspired to take up the study and practice of ritual magick in general -- as taught in the Western Tradition -- and of the Science of the Sacraments in particular.

In His name do we do this, Tetragrammaton Aloah Va Daath in the sacred Chaldean-Hebrew of the Kabalist, though others call Him Christ in the West, and Lord Maitreya in the East.


Riley Hansard Crabb
Vista, California
November 11, 1972



THE CELEBRATION OF THE EUCHARIST

By Riley Hansard Crabb
President of the Honolulu Lodge
Theosophical Society, 1953-1957

The fact that only a minority of Americans attend the services of the organized churches seems to indicate that orthodoxy is distasteful to them. The same seems to be true of many Theosophists and other students of the Mysteries, or metaphysics; nevertheless, a review of that portion of "The Science of the Sacraments" concerned with the Mass very properly comes under the second purpose of the Theosophical Society: The study of comparative religions, philosophy and science. Beyond that, if such an eminent occultist as C.W. Leadbeater considered the subject of the Mass important enough to devote so many pages to it, 292, and dozens of illustrations, I believe it deserves our serious consideration.

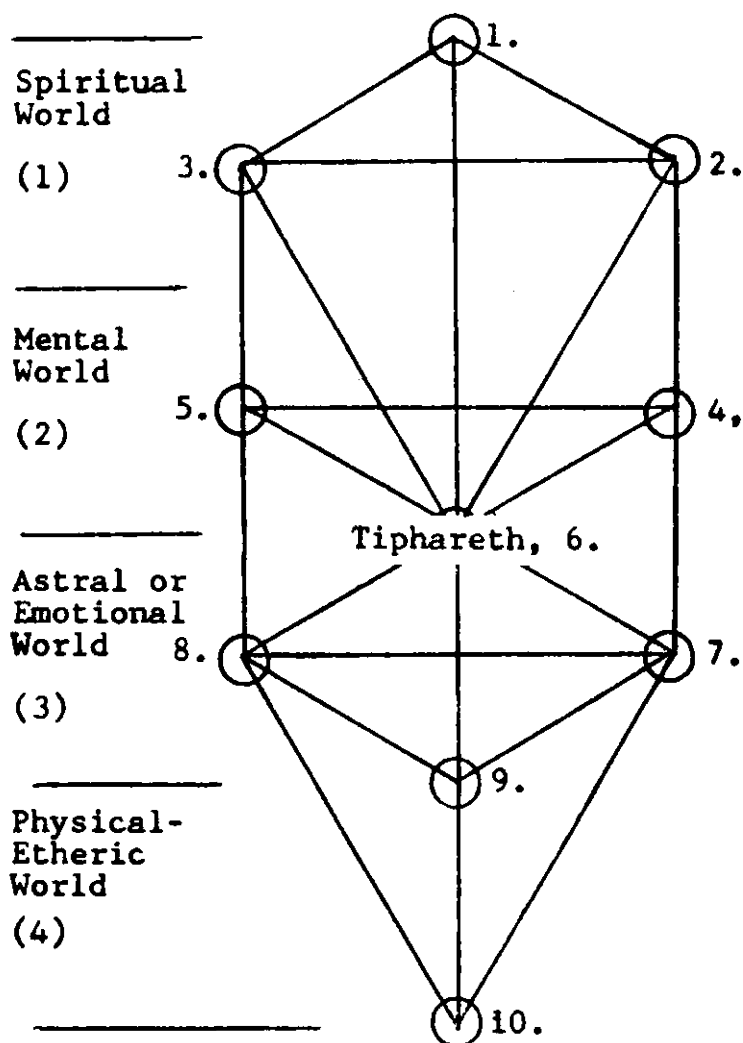
In the first chapter, A New Idea of Church Worship, Leadbeater says, "the temple or church is meant to be not only a place of worship but also a center of magnetic radiation through which spiritual force can be poured out upon a whole district."

This idea was new to me when I first read it years ago; perhaps it is new to you also. And then he says, "It would be definitely wasteful to pour it down indiscriminately everywhere, like rain, because that would require the effort of its materialization to a lower level at thousands of places at once. It is obviously more practical to establish at certain points certain magnetic centers, where the machinery of its materialization may be permanently arranged; so that when the force is poured out from above it can be at once distributed, without unnecessary waste in the erection of temporary machinery."

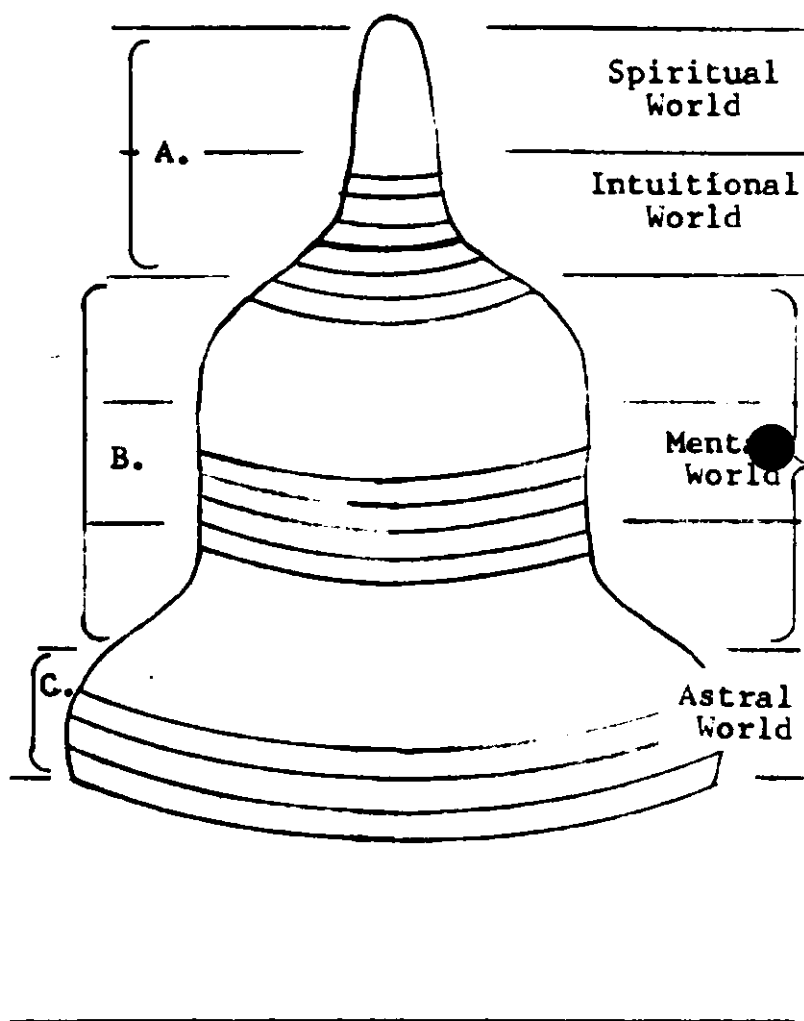
Now isn't that a logical idea? And part of the machinery for distribution is the church building, the altar and articles on it, the chalice, the tabernacle, the candles, and so on. Other parts of the machinery for distributing spiritual power are described by Leadbeater in this fashion. "The plan adopted by the Christ is that a special compartment of the great reservoir of spiritual forces is set apart for the use of this religion, and a certain order of officials is empowered, by the use of appointed ceremonies, words and signs of power, to draw upon this reservoir for the benefit of mankind."

Below is Leadbeater's diagram of the great reservoir of spiritual force, to the right. We show it in comparison to the Tree of Life and the Four Worlds of the Kabalist. The Bishop says "it is a vast bell-shaped object not unlike a Buddhist dagoba. This is only a diagrammatic and not an actual representation of that portion of the spiritual reservoir in higher worlds which is linked with the Church, from whence flows the force manifested at the Eu-

The Four Worlds
of the Kabalist



The Reservoir
of Christ Force



charist, and into which pour the forces of unselfish love and devotion which we ourselves generate. A deacon by his Ordination is able to draw upon the lower part of the reservoir, C, which is situated mostly in the astral world; a Priest can draw upon the larger central part, B, which is found in the mental world; while a

Bishop can call down forces from the highest part, A, which stretches up through the lofty levels of the intuitional and spiritual worlds.

"Through the ceremony of the Eucharist, each time it is celebrated, there passes forth into the world a wave of peace and strength, the effect of which can hardly be overrated, and we can scarcely be in error in regarding this as the primary object of the service; for it is achieved at every celebration of the Holy Eucharist, whether it be high or low, whether the Priest be alone in his private oratory or ministering to a vast congregation in some magnificent cathedral."

Naturally, Leadbeater says that the celebration of the Mass would be more effective if the celebrant, the officiating Priest or Bishop, has a profound understanding of the Mysteries, the Ancient Wisdom. Or as a Hermetic would say, he should have a profound understanding of occult science. Two outstanding occultists of our Western Tradition who come to mind are Iamblichus (died about 330 A.D.) and Proclus (410-485 A.D.). These men were not orthodox Christians. They were members of the Neo-Platonic school of philosophy which developed in Athens, Greece at that time. Their teachings on solar and cosmic philosophy, and the ritual magick which makes it effective at this physical level, had a profound influence on the religious and political leaders of their day. Greek ideas and ideals, more than any other, shaped the philosophy of the Church. Rome gave it form.

If the celebrant of the Mass were an occult scientist, he would realize that the Mass is always performed in the morning hours, never after twelve noon, to take advantage of a certain relationship between the earth and the sun.

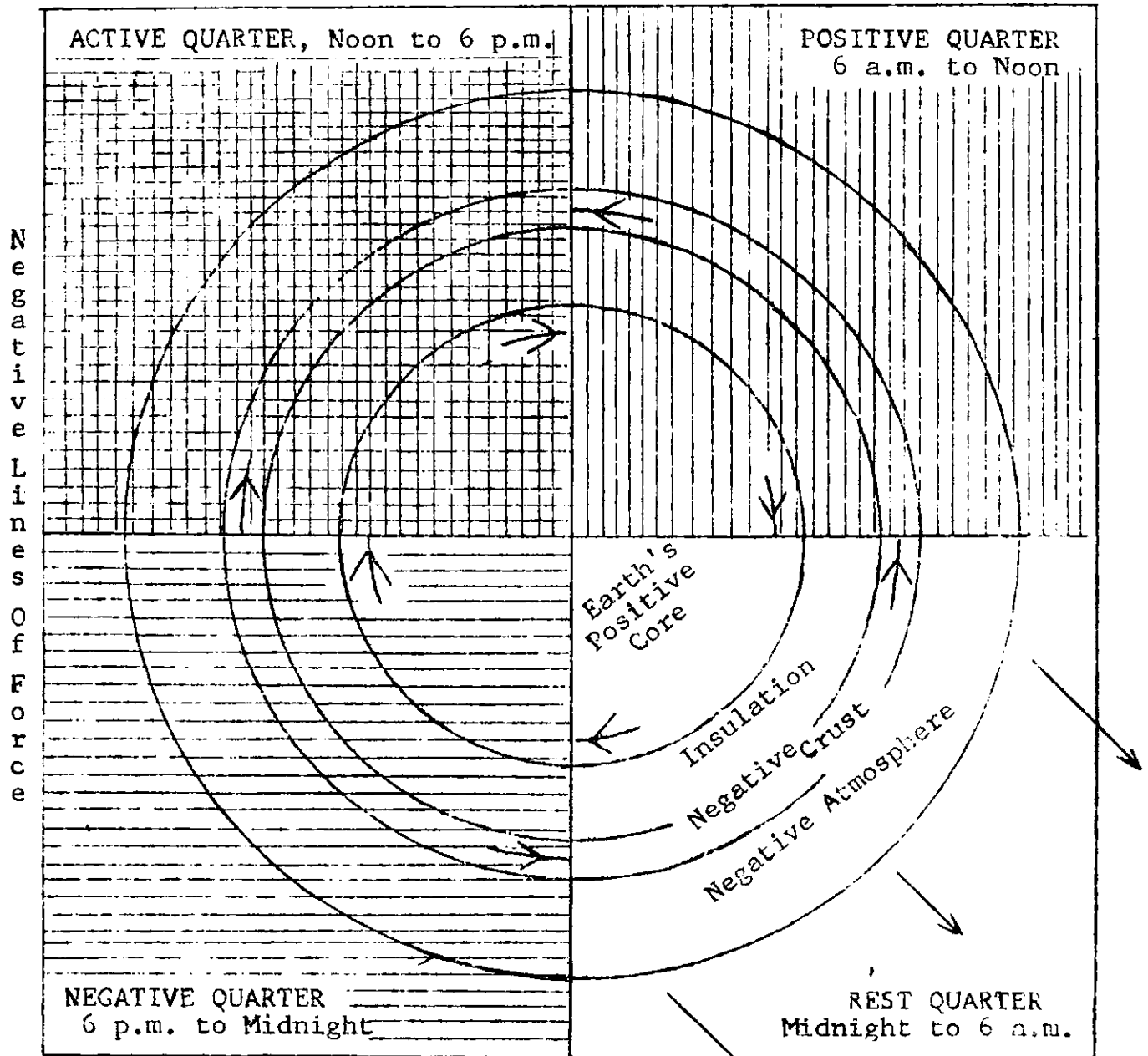
"There is an outflow and a backflow of magnetic energy between sun and earth -- a magnetic tide, as it were; and the hours of noon and midnight mark the change from one to the other at any given point on the earth's surface. The currents flowing in the morning are different than those of the afternoon."

The Mass is designed to take full advantage of the morning flow. There is no chart in the book to illustrate these solar and earthly tides. We had to await the development of the Flying Saucer phenomenon and occult information from Visitors from outer space. They have to "sail with the tides" too, and recognition of their ebb and flow are as important to a space traveler, apparently, as they are to a celebrant of the Mass!

The chart on the following page is our adaptation of the one received by George Van Tassel from his Space contacts in the early 1950s at Giant Rock Airport, California. The positive lines of force in the morning hours, from 6 a.m. to 12 noon are clearly differentiated.

We must also assume that time in relation to the drawing below is at 3:00 p.m., July 30th, in the center of the Active Quarter. Van reminds us that in this view we are looking down on the earth from above the North Pole. Thus the Earth's positive core rotates clockwise. The negative crust on which we live rotates counter cc.

Positive Lines of Force



Direction of the Earth, Sun and other planets through space.

THE CELEBRANT MUST BE MASCULINE

"Another of the conditions under which we receive this mighty gift of grace," Leadbeater says, "is that it is arranged to flow through the masculine organism."

The reason being that this particular type of magick is not adapted to work through the feminine organism. He says there are other types of energy which are so arranged, but they are of quite different character and are little known to our present civilization, much to its loss. Leadbeater says, "the cult of our Blessed Lady in the Roman Catholic Church is an unconscious effort to fill a gap which many people instinctively recognize," including the Bishop himself! In his excellent monograph on "The Monad" he rather embarrassedly admits that in the Theosophical pantheon of Masters, all are masculine, none feminine. That in itself is an indication of the Eastern origins of the Society's philosophy. The Orient, where woman has always been relegated to an inferior and even degraded condition.

Leadbeater also has this comment to make on comparative religions in his book and I think it appropriate to put it in here. He says "that the older religions have practically no public services; they are almost entirely individual. Each man comes to the temple when he likes, makes his own little offering and says his own little prayers. The images which the missionary ignorantly calls idols are highly charged with magnetism. The new invention of our Lord for Christianity was the daily ceremony at which a special and tremendously intensified wave of force should be called down by the daily act of magic."

He also realizes and says that many people think of the Divine Service as praise and worship of God and yet he says, "It would be unworthy and even blasphemous to suppose that an Infinite Being can derive any gratification from mere adulation; but when we meet together in order to build a thought-form or Eucharistic edifice through which His power can be outpoured, we see at once the appropriateness of the word 'service', for in celebrating the Mass we actually become fellow workers with the Christ, surely the highest honor and greatest privilege we can have. It is significant that the literal meaning of the word 'liturgy' is public work."

THOUGHT-POWER REQUIRED

If you have ever taken part in or attended Mass, your worship has helped build a reservoir of spiritual energy radiating its Divine beneficence on the whole community for hours and days afterward.

This celebration of the Eucharist requires of the congregation that they work with their minds as well as their bodies.

One of the major purposes of the Mass is the erection of a gigantic thought-form -- as you shall shortly see. This form serves as a reservoir from which the power invoked can be efficiently distributed.

The "thought-edifice", as Leadbeater calls it, is constructed during the early part of the service. The material for its building is provided by the thought and devotion of the priest and of the congregation. The music and accessories of the Mass also contribute and there is a certain amount of angel guidance and assistance.

Naturally, matter of all the higher planes of consciousness is used as these are awakened or stirred up during the service. And there are wide differences in size, style, decoration and coloring in the invisible structure erected. It varies from church to church and is also interesting to compare the basilicas and mosques of other religions, to see how the physical structures reflect the differences in ritual, belief and practice.



The Church of Santa Sophia at Istanbul, with a cross section of the structure. The Bishop's clairvoyant researches into ritual worship indicate that the architect of a temple or church draws his inspiration from the Etheric structure erected on the Inner Planes by the ritual itself!

The Eucharistic edifice used to illustrate our story is the one erected by the Mass as celebrated by the Liberal Catholic Church. As the Mass proceeds, the building swells like a bubble blown from

below. Broadly speaking, the opening Canticle provides the pavement, the Introit the material for the walls and roof, the Kyrie the cupolas, and the Gloria the great central dome.

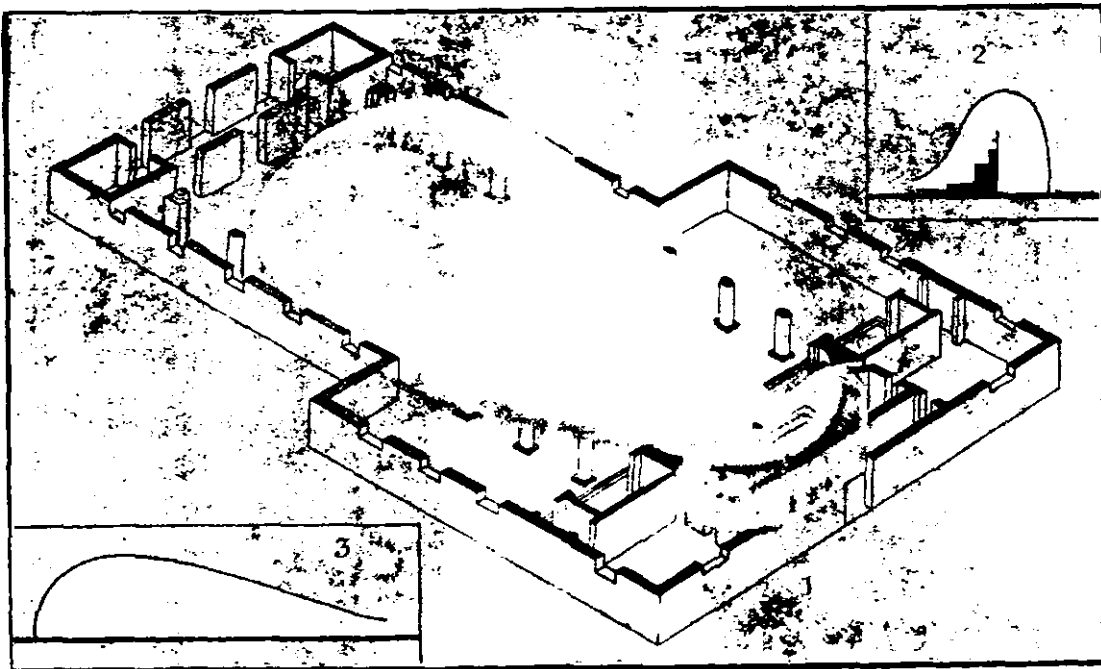
BACKGROUND MUSIC

The music I have chosen to accompany this review of the Science of the Sacraments is one of the 94 masses set to music by the great Italian composer, Palestrina. This is the "Missa Papae Marcelli", first performed in Rome in June 1565. The recording was made by the choir of one of the great cathedrals in Paris, France early in the 1950s.

The service should start with a procession. Preliminary purification is greatly assisted, and the color, the lights, the incense, the rich banners and gorgeous vestments all combine to fire the imagination and to raise the people's thoughts above the prosaic level of ordinary life and to help their devotion and enthusiasm.

The Eucharistic service actually begins with the sprinkling of the clergy, the choir and the congregation. This is called the Asperges, simply the Latin word for the opening of the antiphon: "Thou shalt sprinkle me with hyssop, O Lord, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow."

The sprinkling is actually a special effort by the priest to clear the church of all worldly thought. With each throwing movement of the aspergill, a jet of force is shot out. This travels even down to the end of the church. Thus the priest blows a large, flat bubble of etheric and astro-mental matter which includes the entire congregation.

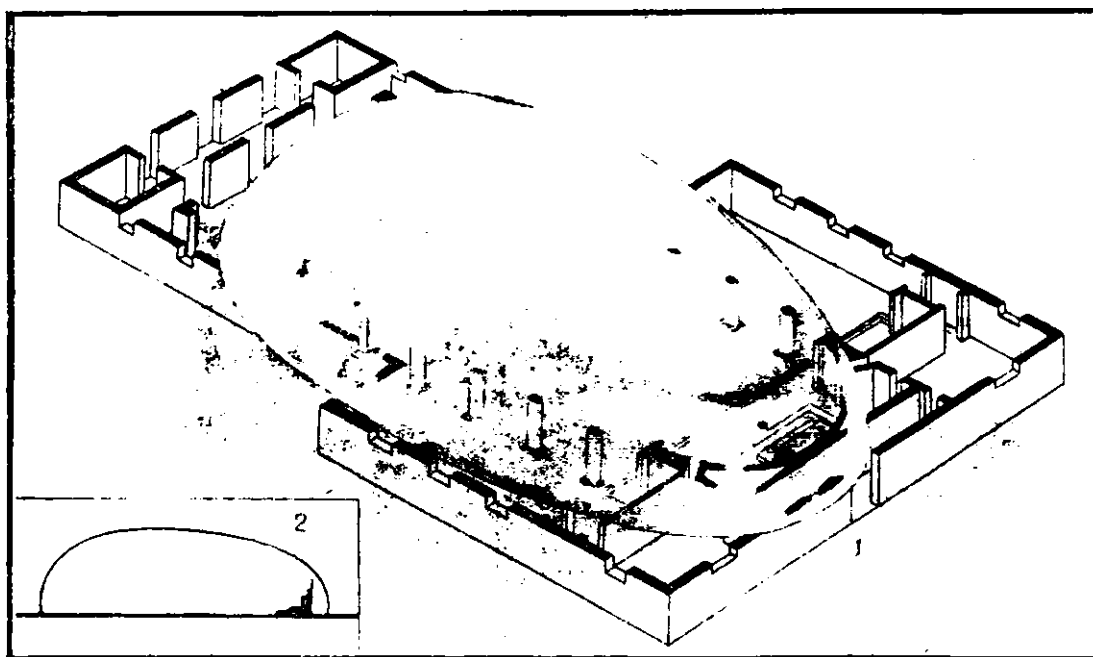


In the illustration of the Blowing of the Asperges Bubble on the preceding page, the priest stands at *. Fig. 2 is a cross-section of the bubble after aspersion of altar and sanctuary. Fig. 3 is a cross-section of the western portion of the bubble after the aspersion of the people. The church is represented as if seen from above, the whole interior being exposed by the cutting off of the physical walls ten feet from the ground.

This is the first of 15 plates from the book, illustrating the creation of what the Bishop calls the Eucharistic Edifice, an invisible but very real astro-mental thought-form.

This primary work of the priest also clears an area for the Ceremonial angel to work in, once he has been invoked. While the priest is doing this the choir and congregation sing the 121st Psalm: "Except the Lord build the house, their labor is but lost that build it; except the Lord keep the city, the watchman waketh but in vain."

With these thoughts and feelings pouring forth from the priest and the people the bubble is strengthened and enlarged.



Above, the Asperges Bubble enlarged during the singing of the Psalm. Now comes the first Amen of the service, by which the people approve of what the priest has said. He then sings the versicle: "O Lord, open Thou our lips" and the choir responds "And our mouth shall shew forth Thy praise." Their intention here is to arouse the Divine within man. After this the priest turns to the congregation and gives the first Minor Benediction. There are nine given

during a High Mass.

Dominus Vobiscum. The priest says: "The Lord be with you." The people reply, "And with thy Spirit."

The minor benedictions serve to draw the people into closer magnetic harmony with the priest. When he turns to the people and sings or speaks the prescribed words, a powerful current of force rushes down over the congregation. Then a moment later it surges back toward the altar, bearing all the little jets of force which the people have generated. This force is so strong that if the priest is at all sensitive he is staggered by it.

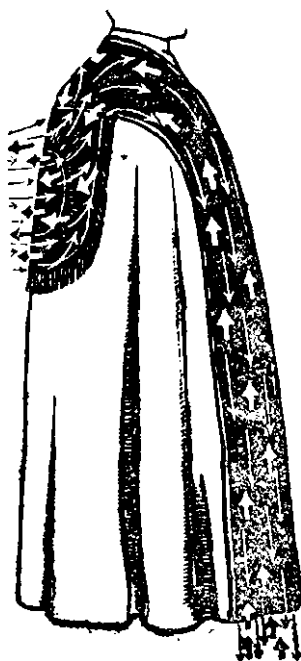
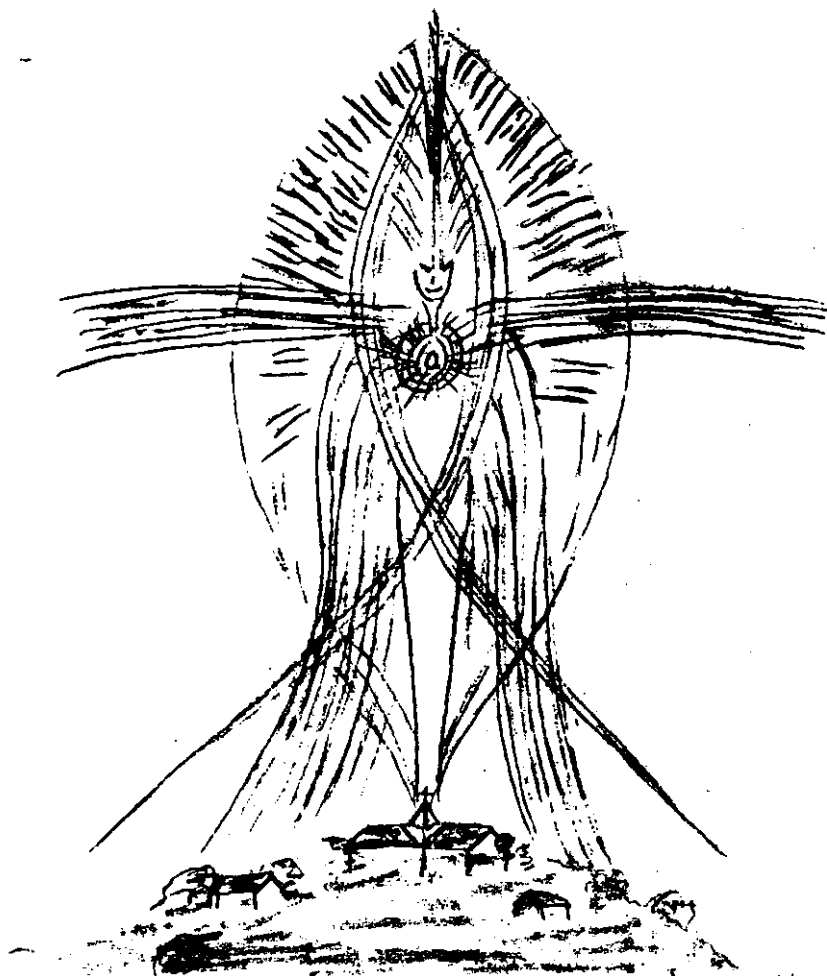


DIAGRAM 15.—Flow of Forces through Cope. The wide metal band on the cope acts as a huge stole, except that the forces it collects either while the Priest is walking in procession or facing the Altar flow upwards to the shoulders, down into the cape and thence outwards upon the people. On those occasions when the Priest faces the people the cape absorbs the force from the Altar, which then flows along the orphreys and pours out at the lower ends of the metal bands towards the congregation.

Bishop Leadbeater goes into great detail describing the vestments of the officiating priest, both their physical dimensions and their occult functions. For our purpose the above diagram of the flow of forces through the Cope will suffice. What a revelation to learn of the invisible forces at work.

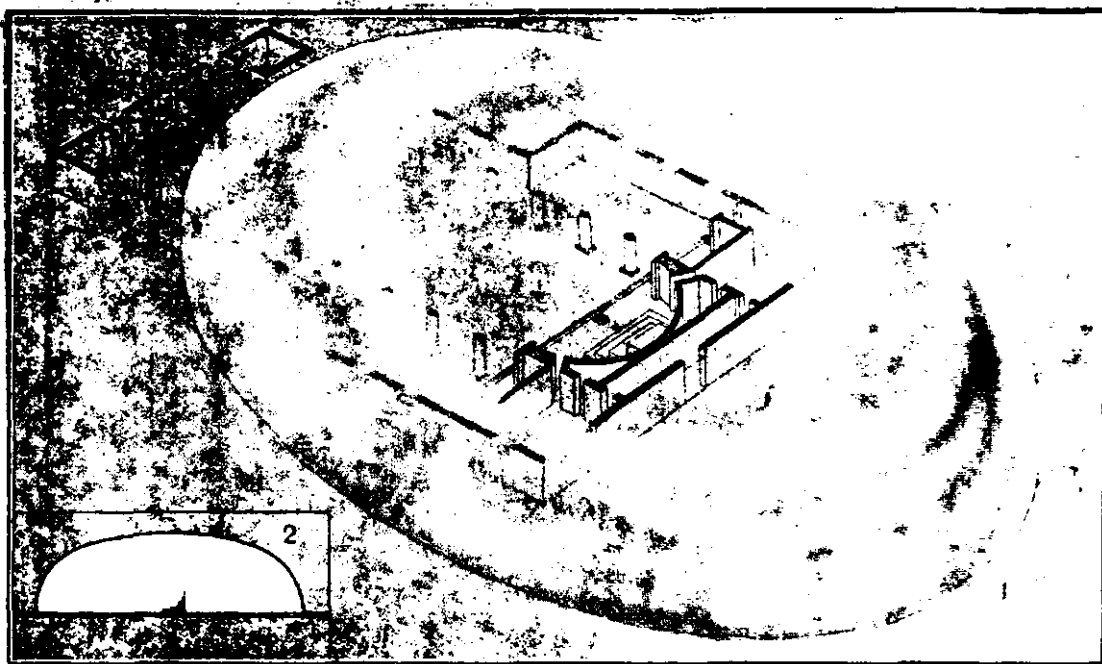
The priest's duty is to receive this devotion from the congregation and hold it for the Angel whom he is about to invoke: "Guide us O Almighty Father in all our doings and from Thy heavenly throne send down Thy Holy Angel to be with Thy people who have met together to serve and worship Thee."

This is the first of the four times the angels are invoked during the Eucharistic service. The angel determines the size of the form to be erected. His first act is to expand the bubble.



Leadbeater made no attempt to reproduce depictions of the Angels of the Eucharist in "Science of the Sacraments". But we are adding our pencil copy of a Deva or Angel of Ceremonial from H. K. Challoner's "Watchers of the Seven Spheres". This glorious Being towers at least a thousand feet above the church and the village at his feet. Yet at the time of the Mass He, or It, can easily compress His form within the confines of the physical church. Imagine the brilliance of the colors of His aura as this planetary "engineer" steps down or steps up the flow of human, planetary, solar, Zodiac, and Galactic forces through him.

Below, the Asperges Bubble after its expansion by the Angel. The priest stands at *. The Angel places Himself at the cross



between the priest and the congregation. It seems that a Ceremonial Angel is attached to a church or temple, or pagoda at the time of its dedication and remains with it as long as the church is in use.

At this part of the Mass the Angel of the Eucharist pushes the Asperges Bubble as far to the east of the altar as the priest has pushed it to the west. This places the altar in the center of the Bubble. The size of the Eucharist is determined by four things: 1. The number of people present, 2, The intensity of their devotion, 3. The amount of knowledge they have, 4. Their willingness to cooperate.

Now with the angel present and the congregation and church prepared, the actual Celebration of the Eucharist is about to begin. It begins, as do all Services of the Church, with a word and sign of power: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

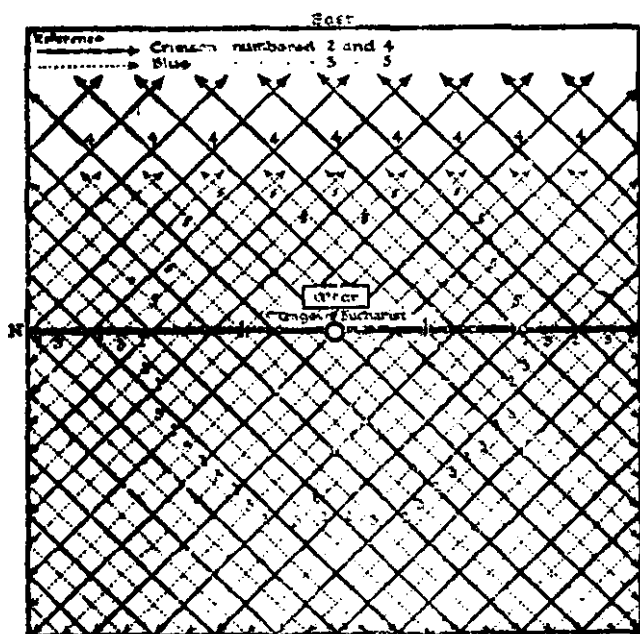
That is the Word. The sign of power is, of course, the Sign of the Cross. It is a sign through which power flows, a kind of miniature creed expressed in action. In all benedictions and exorcisms it is used to impress the will of the priest upon the person or object with which he is dealing. In this case it causes the people to open themselves at the highest point at which they are conscious.

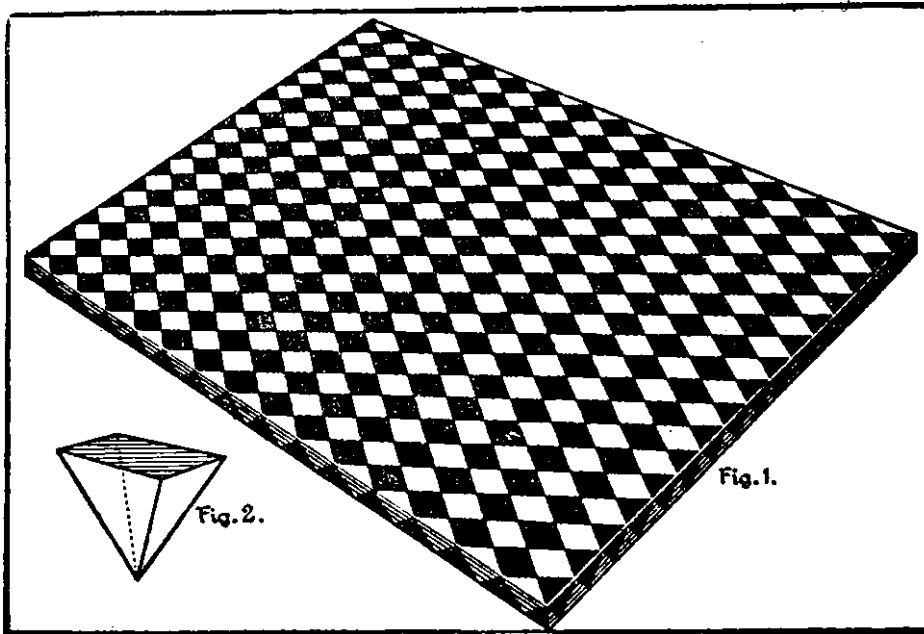
THE MOSAIC PAVEMENT

Now comes the canticle of rejoicing: "I was glad when they said unto me: we will go into the House of the Lord."

There is an outrush of love and devotion and with this material the Angel of the Eucharist lays the floor of the foundation of his edifice.

He extends his arms sideways and pours out through them a current of love which makes a crimson line on each side from where he stands, to the walls of the church, then sweeps his arms forward and lines cross diagonally. He then sends out a blue current of devotion in the same way. This pavement may be as much as a yard thick, its upper surface coinciding with the physical floor of the church. Its design is always





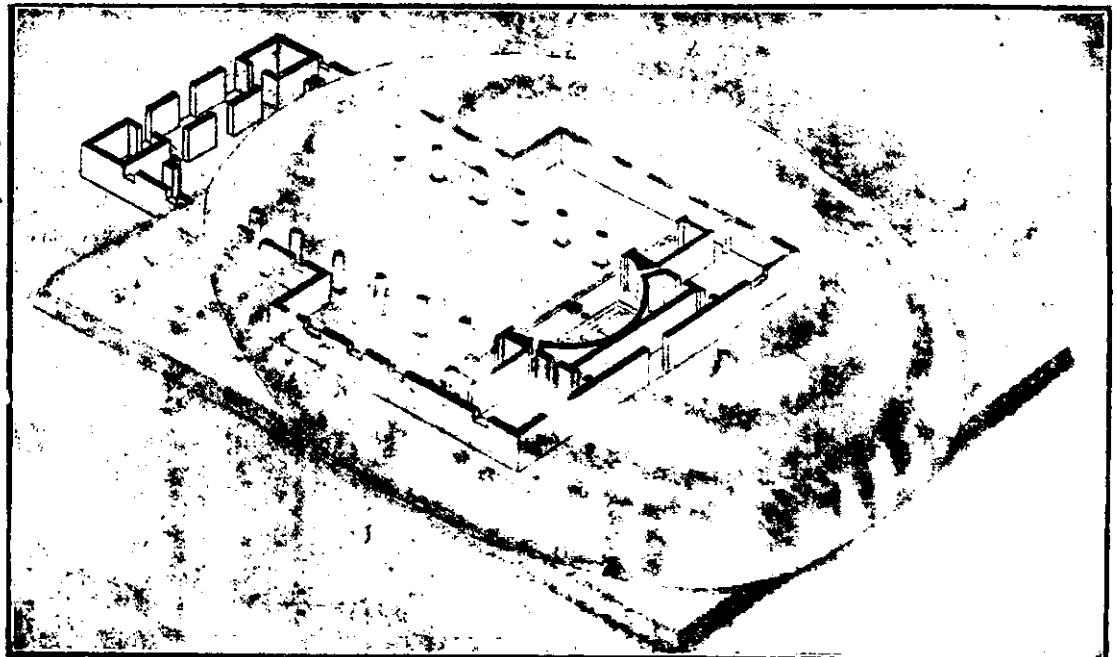
the same, a mosaic of blue and crimson blocks set diagonally, presenting the appearance of diamonds. It exhibits a tessellated border of alternate triangles of the same colors, suggesting the blocks used are pyramids. The crimson and blue express love and devotion.

The first movement produces a tenuous cobweblike chequering, a veritable ghost of a floor, so light and diaphanous that it could not be

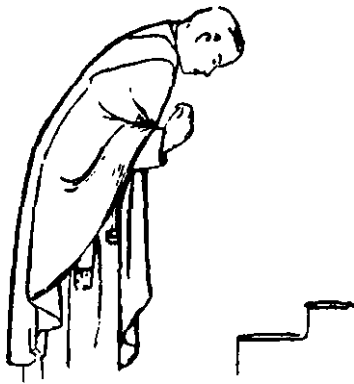
held together except within the bubble which has pushed back the chaos of jarring vibrations which would have shattered the delicacy. But the floor rapidly solidifies as the verses of the canticle peel out, and it is interesting to note that where the verses are sung antiphonally, the Angel diverts the alternating outrush of sound, and employs it to mark the diagonal lines which carve his flooring material into diamonds, or rather pyramids, as above. At a Low Celebration the edifice is often but small, and the colouring of the pavement dull; but the pattern is always preserved.

Here the mosaic pavement is seen in relation to the Bubble, as built by the Angel during the canticle.

Note that the Bubble encloses the four corners of the pavement.



CONFITEOR



Now we are ready for Confession and Absolution. The purpose of confession is to remove the mental attitude which shuts us away from God, and to create a condition which leaves us open and receptive, so that the Light of God may enter. The confession does not directly effect the eucharistic edifice we are building; it helps us to prepare to build it. So, the Confiteor of the Liberal Catholic Church says in part:

"Look thou with the eyes of Thy love upon our manifold imperfections, and pardon all our shortcomings, that we may be filled with the brightness of the everlasting light."

There is, with this, a fine outpouring of very delicately coloured and spiritualizing influence over the congregation. As the Confession proceeds, this sinks into them and helps to bring them into the required attitude, which is that of a mind firmly set on living up to a higher ideal. As this acts upon them, their love streams up to the Embodiment of all true ideals, and so renders them fit for Absolution.

The priest turns toward the congregation and says in part: "The Lord absolve you from all your sins and grant you the grace and comfort of the Holy Spirit."

Absolution does not cancel out the law of karma, of cause and effect; no one can escape the consequences of misbehavior. Absolution does temporarily straighten out our own confusion as to right and wrong and gives us the strength which we may use to go on and do better. This is the only kind of penitence which is of any use!

CENSING THE ALTAR

Now comes the beautiful ceremony of censuring the Altar. It comes down to us from the early days of the church and is mentioned by Origen, himself, in the 2nd Century, A.D.

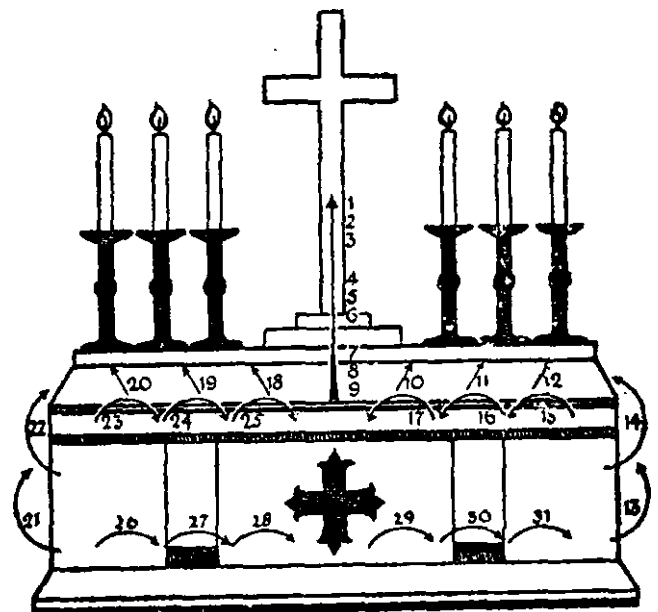
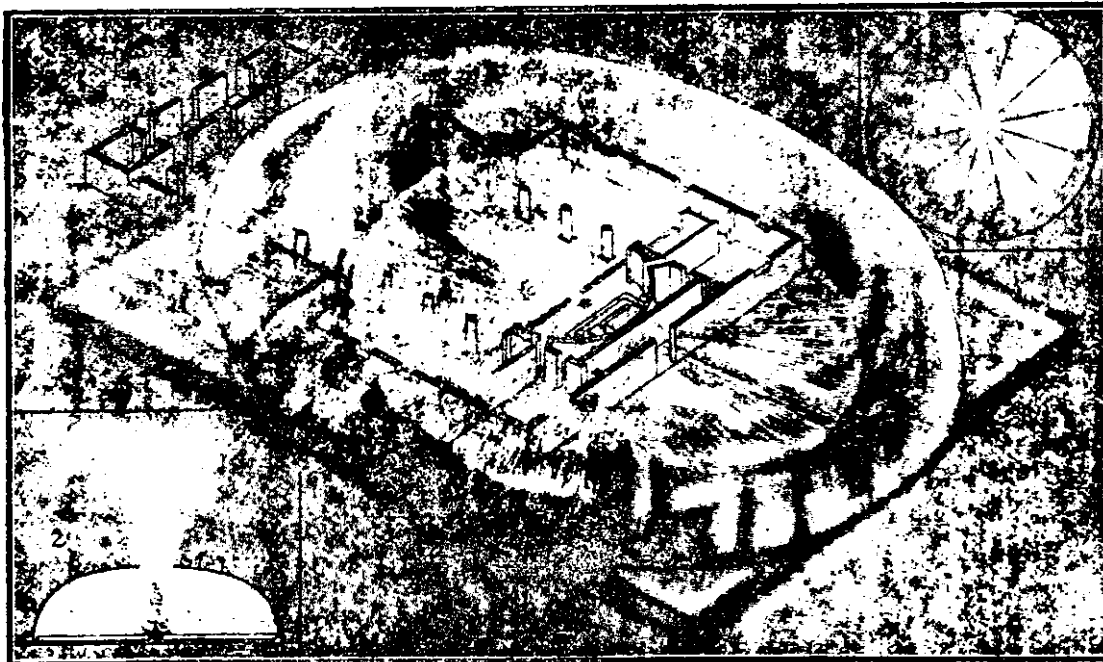


DIAGRAM 3.—Censing the Altar. The numbers indicate the order of the swings made by the Priest with the censer, and the arrows show the direction of the swings. Note that the tabernacle, which should form part of every Altar, is not represented in the diagram, because its exclusion makes the drawing more compact.

When the priest's assistants approach, the thurifer and the boat-bearer, the priest ladles some incense into the censer and solemnly blesses it, saying, "Be thou blessed by Him in whose honour thou shalt be burned."

With the censuring the priest seeks to permeate the altar and the atmosphere around it with high and holy influence, and to carry on to higher planes the work begun at the etheric level by the asperges. The altar is to be the center of tremendous radiation, and it should be prepared so that it will not drain away any of the forces which it should transmit.

Now we have a second Minor Benediction from the priest, "The Lord be with you. (Dominus Vobiscum)" to which the people reply, "And with thy spirit". This leads to the Introit, in essence a further acknowledgment and invocation of the might and splendour of the Name which is above every name. For its central feature is the verse: "O Lord our God, now excellent is Thy Name in all the world."



It would not be easy to invent a finer tribute or praise in this and the Gloria Patri which follows. And this is eminently effective in providing material for the walls and roof of the edifice.

This vivified matter pours out in great waves over the mosaic pavement, flooding it and curving upward at its edges. These petals are not formed simultaneously, but in succession as directed by the Angel of the Eucharist. Before he does this, a vortex of living fire from on high descends and forms around the altar. Note the illustration in the lower corner there. As this Christ-light descends into the church the Angel of the Eucharist sends it out in successive

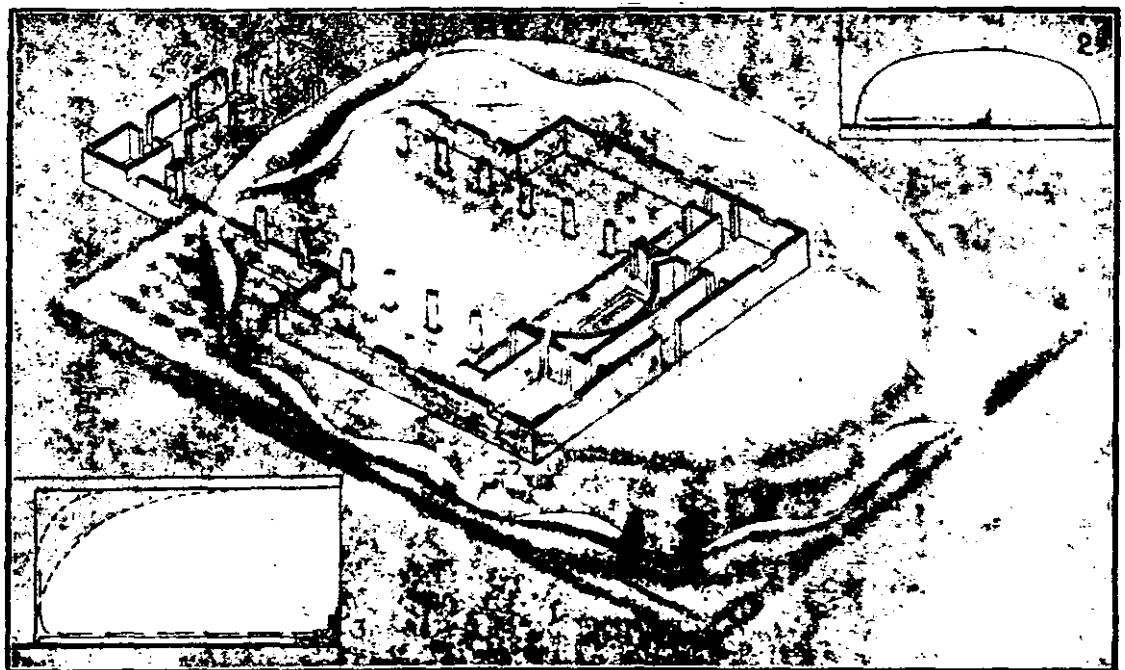
sweeps or waves, like the petals of a flower. Note the illustration in the upper corner of the drawing on the preceding page. The angel faces westward in the beginning and revolves slowly, clockwise.

MAGNETIC TUNING

Let us consider the actions which brought out these waves of energy. With that second Minor Benediction "the priest collects from the congregation such force as may have been generated by their feeling of gratitude for the absolution. . . he endeavours to share with them as far as he can the wonderful electrification he has received during the ceremony of the censuring. The magnetic field, the insulated space, is being more and more highly charged, and by this action the Priest projects some of that force over his congregation; and the ready response of its members links them closely with him, so that their vibrations are raised to a higher level. The strings of the higher consciousness are tightened and turned. The rectification achieved by the absolution has made the tuning feasible. . . "

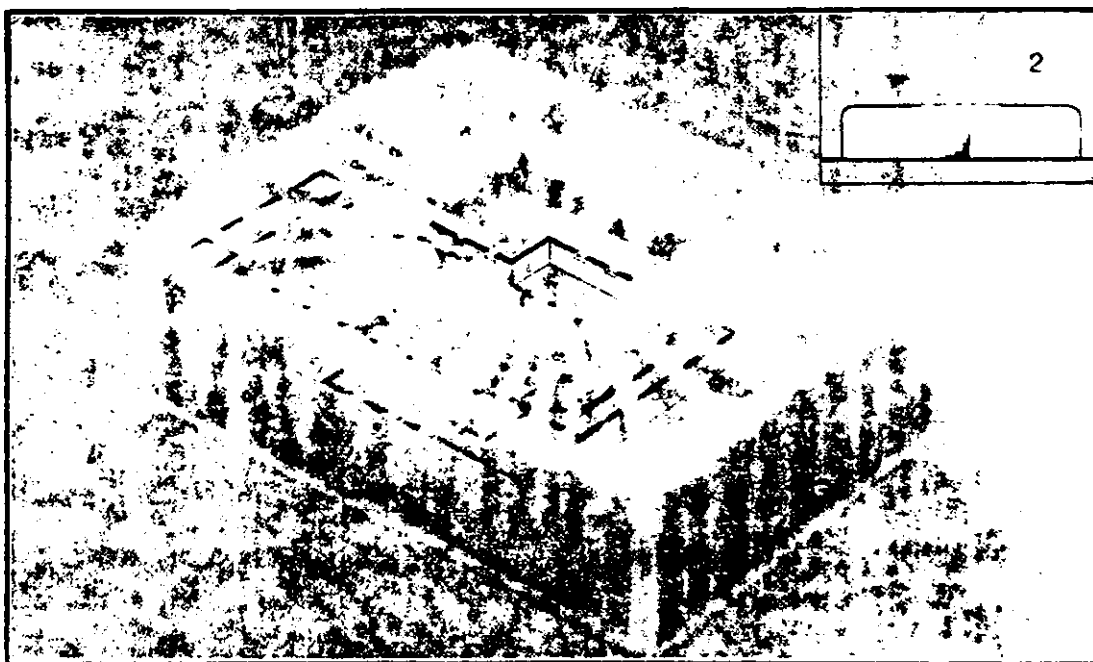
The Priest sings: "With praise and with prayer shall our Temple be built." And the people reply: "To God alone be the glory." This leads to the chanting of the Introit, each person making the sign of the cross over himself as it begins, this opens him fully to the influence of the electrification. It is the rush of this force to the altar which makes the vortex down which the Christ-force comes in response:

"Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to whom be honour and glory for ever and ever, Amen.



O Lord our God, how excellent is Thy Name in all the world! Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Blessed be the Holy Trinity, the undivided Unity, eternal, immortal, invisible, to whom be honour and glory for ever and ever, Amen."

Leadbeater writes that the "divine response to this devotional feeling comes down in a torrent; but the Angel of the Eucharist quickly spreads this abroad and flattens it down, so that it rushes in all directions along the pavement and curves up the walls, bearing a curious resemblance to a rapidly-growing cup-like flower (page 15) Each phrase of the Introit sends out a fresh wave, and the rising material soon bends over again into a roof, so that the edifice at this stage looks like an enormous cylindrical bag, all its corners and edges being rounded, as below.

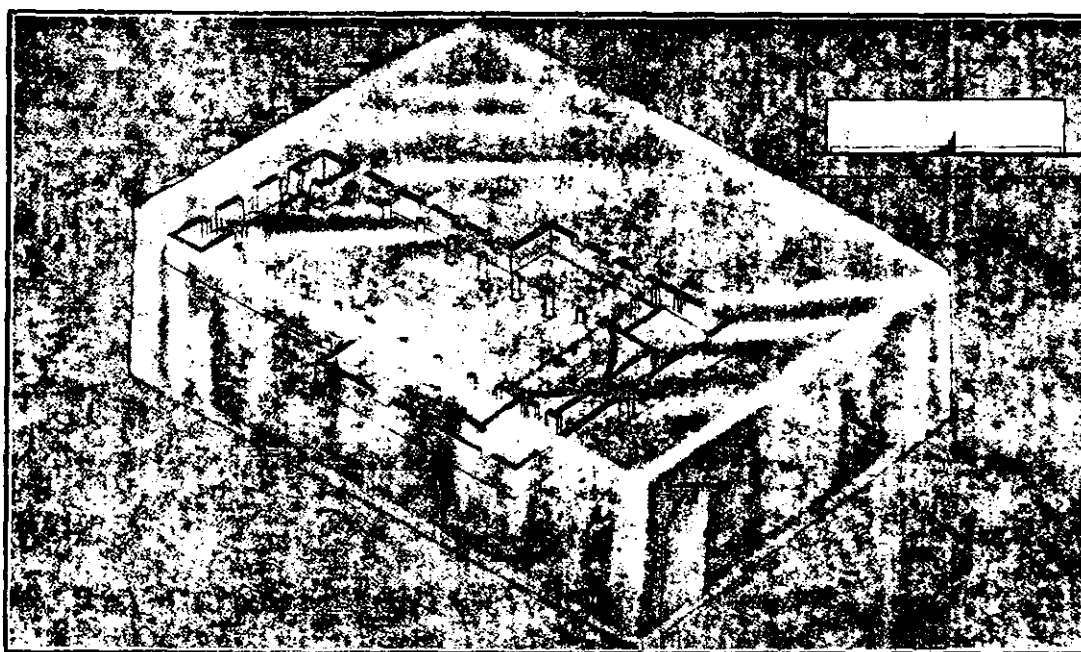


"The Angel, superbly capable, stands in the middle by the Altar, deftly spraying out force in all directions with wondrous ease and accuracy, thereby quickly pressing out the curves into corners, until we have an oblong building."

The Rev. Oscar Kollerstrom supplied the Bishop with his own clairvoyant observations of the Mass, and here is his pertinent description: "The great flower-like splash of outrushing power spreads in all directions over the rich crimson and blue of the pavement, which is distinctly seen below the transparent, opalescent colours of the outrushing material. The effect is rendered doubly impressive by the light of the central downrush appearing to be reflected on the spreading outflow, the ripples of which are thereby all touched

to gold as a pool on some great mountain-top -- a lagoon, grass-ringed, like a bright sapphire set among emeralds -- which at the same instant feels the first breath of morning and catches the largesse of its scattered gold. As the walls quickly rise around one, one looks out as on to a fairy world, seen, as it is, through the wonderful blue and crimson, gold and lilac of the shining and diaphanous structure."

The Introit has now changed the domed structure into an elongated cylinder, with the petals nearly joined at the center. At the end, the Angel of the Eucharist closes the petals. He has then squared his structure, like a true mason, until it looks like this in the Liberal Catholic service.



Leadbeater writes that in the Roman Missal the Introit is constantly changed, according to the season; but these do not always produce the necessary material because of lack of familiarity with the different chants on the part of the congregation. "A large part of the ritual must be unchanging, that they may learn it by heart." This frees the minds of the people to consider the meaning of what they are doing and their intent.

KYRIE ELEISON

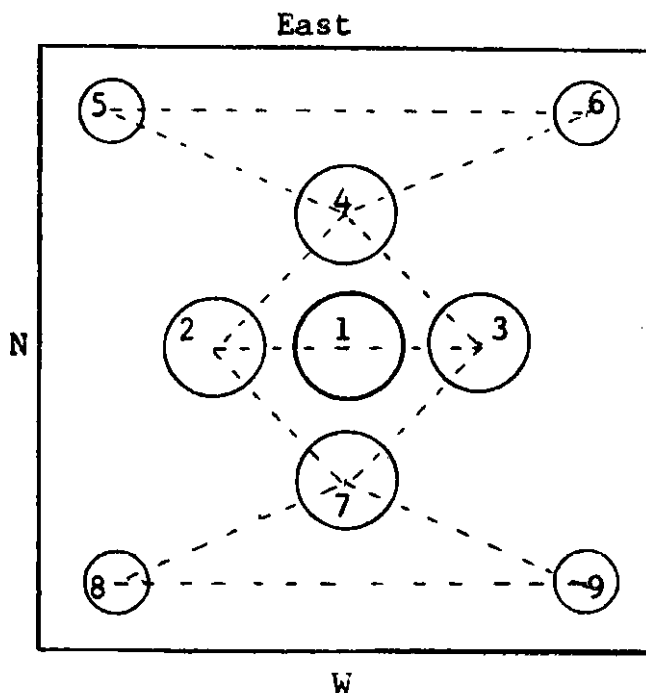
The Eucharistic service now comes to the Kyrie Eleison, a pre-Christian prayer in affect a translation of one addressed in the Egyptian Mysteries to the Sun God "Ra", making Him to shine upon his people with His beneficent and life-giving ray.

This nine-fold invocation corresponds to the nine-fold offer-

ing of spirit, soul and bodies at the censing of the Altar. As he sings the first petition, Kyrie Eleison, the worshipper reaches up with all his strength towards the All-Father and tries to realize his absolute unity with Him; thinking: "I am a spark of Thee, the Living Flame; O Father, pour Thyself forth into and through Thy spark."

Holding the same realization as he sings the second Kyrie Eleison, he will feel: "Father, flood Thou my soul, that through it other souls may be nourished." And at the third: "Father, my bodies are Thine; use Thou them to Thy glory." At the fourth, fifth and sixth recitations, he will repeat these thoughts, substituting the realization of the Son, Christe Eleison, for that of the Father; and in the third series he will offer the same petitions to God the Holy Ghost.

When a congregation understands this scheme of invocation and carries it out efficiently, remarkable results are produced in the eucharistic edifice. A splendid group of spires is thrown up in the eucharistic edifice, from the roof, following a beautiful and suggestive order in their arrangement. Only a well practiced congregation can throw up a forest of spires. Less experienced, and less well-knit groups produce low, dome-like, inverted bowls.



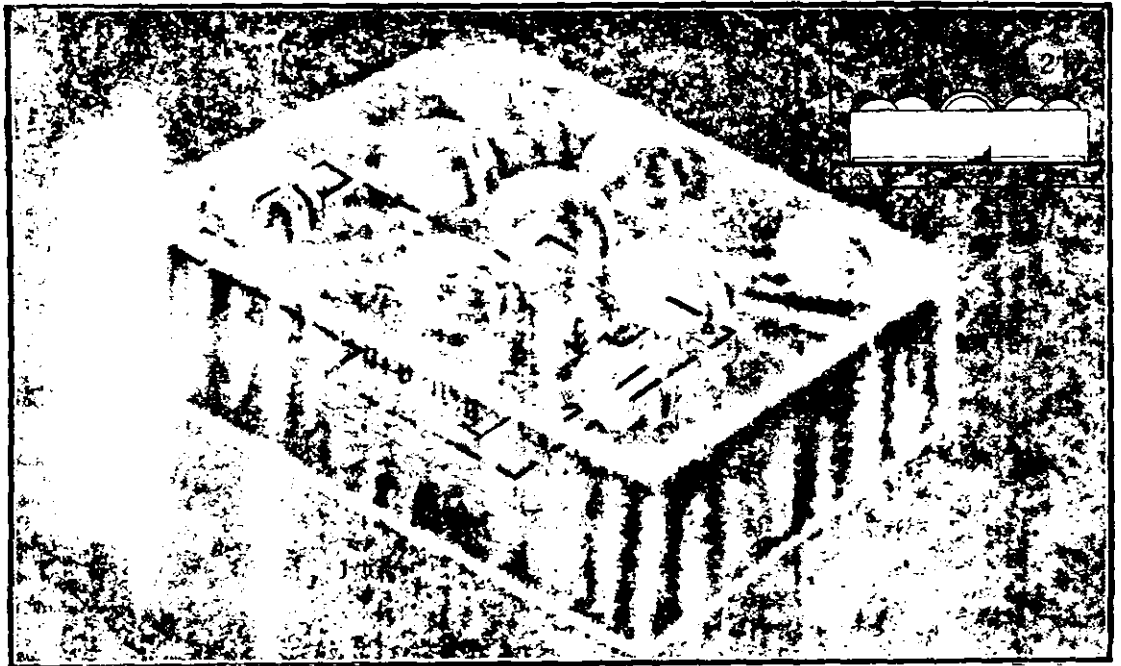
ORDER OF THE FORMATION OF THE BOWLS

One bowl appears, in the order as numbered, with the saying or singing of each phrase of the Kyrie, nine phrases in all. The five bowls of the central group are merged in the beginning of the Gloria by the expansion of bowl 1 to form the base of the central dome of the eucharistic form, while at the Sanctus, if not before, the corner bowls shoot upwards to form minarets.

The first identification of the worshipper's spirit with the All-Father shoots up a fine central spire; the second and third petitions project similar, but slightly smaller spires to the north and south of it. The fourth

produces a spire to the east of that in the centre, while the fifth and sixth result in smaller spires in the north-eastern and south-eastern corners of the roof, making a triangle with the fourth. The seventh appeal throws up a spire west of the centre, thus completing the group of four which surrounds the first and largest in

a diamond shape, while the eighth and ninth occupy the north-western and south-western corners and make a triangle with the seventh. The Bishop writes that the dome-like inverted bowls shown at the right are fairly typical of Roman Catholic services, due to the ideas of fear and self-



abatement drummed into Catholics by their priesthood. These upthrust bowls even sink back in again "when we think of ourselves as miserable sinners and continually plead with God for mercy. . . . To worship God with fear and trembling is, from the hidden side of things, to shut away from ourselves much of the downrush of His love which would sweep through us if we would only learn to trust Him utterly as a loving Father. The picture of the Church of San Giovanni degli Eremiti at Palermo, Sicily, below, certainly reveals the source of inspiration of the architect who designed it!



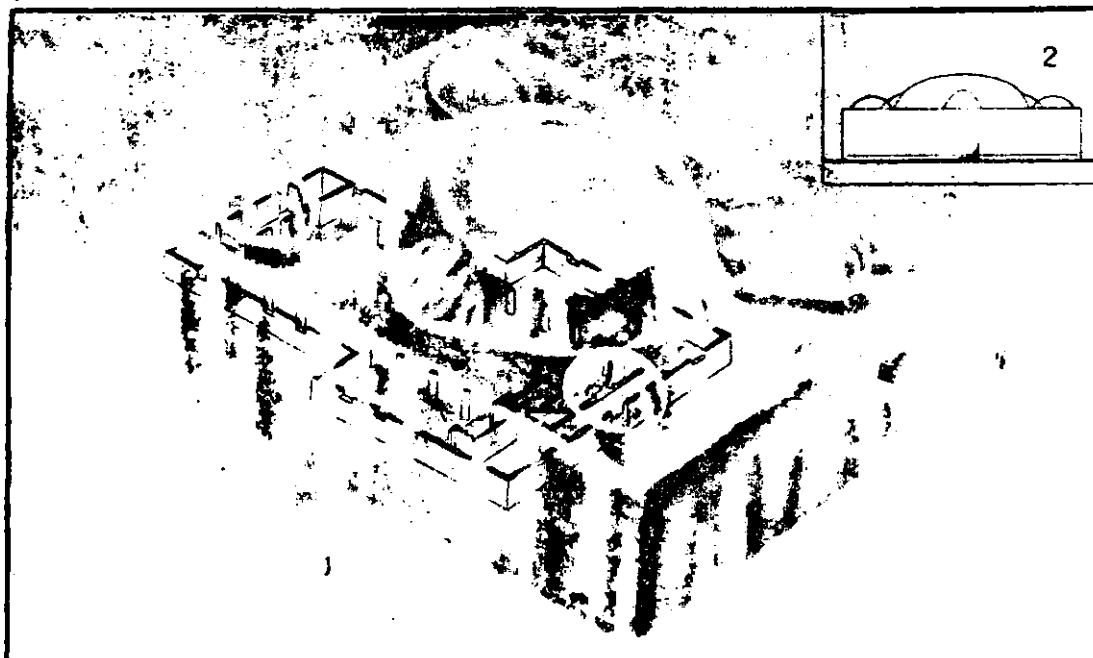
"In the Roman churches," writes Leadbeater, "one often sees fine uprushes of devotion from individuals, but it is rare to find a combination of intelligent devotion from a number of people; so that the result resembles more a few

scattered scaffold poles than a minaret. Sometimes the people provide great rolling clouds of devotion, but it is generally vague and unintelligent, so that even when it can be used in the construction of the edifice, it leaves all the work of building entirely up to the Angel. It is important that each person present should think strongly, not of himself, but of acting as part of a unit. In this way the force of his devotion, instead of thrusting itself through the roof of the edifice like a rod, assists in raising and swelling the domes or minarets. . . for on the rare occasions when the congregation cooperates fully with the celebrant, splendid minarets may be formed, thus anticipating the minaret projections which the coming of the Angels at the Preface usually produce.

THE SO-CALLED REFORMERS

Leadbeater is distressed by the mutilated Mass as performed in the Church of England: "The effect of the Kyrie has been almost entirely lost by the lamentable introduction into that Service of the Mosaic commandments. . . The Kyrie is specially intended to lead up to the Gloria in Excelsis, and fit the people worthily and usefully to join in that most beautiful act of praise and worship; but the so-called reformers, blankly ignorant of all this, have widely divorced them, putting one at the end and the other at the beginning of the Service. The Kyries in this Service cannot of course erect spires or cupolas, as they should; for as yet there is absolutely no building of any sort, nor has any Angel been invoked. . . "

GLORIA IN EXCELSIS -- The first paragraph in the Gloria results in



the up-swelling you see here, absorbing the central, smaller dome as it rises. The form at this stage is curiously suggestive of the Mosque at Cairo, Egypt.

Here is a view of the Mosque at Cairo, showing the four corner minarets and the central cluster of five domes.

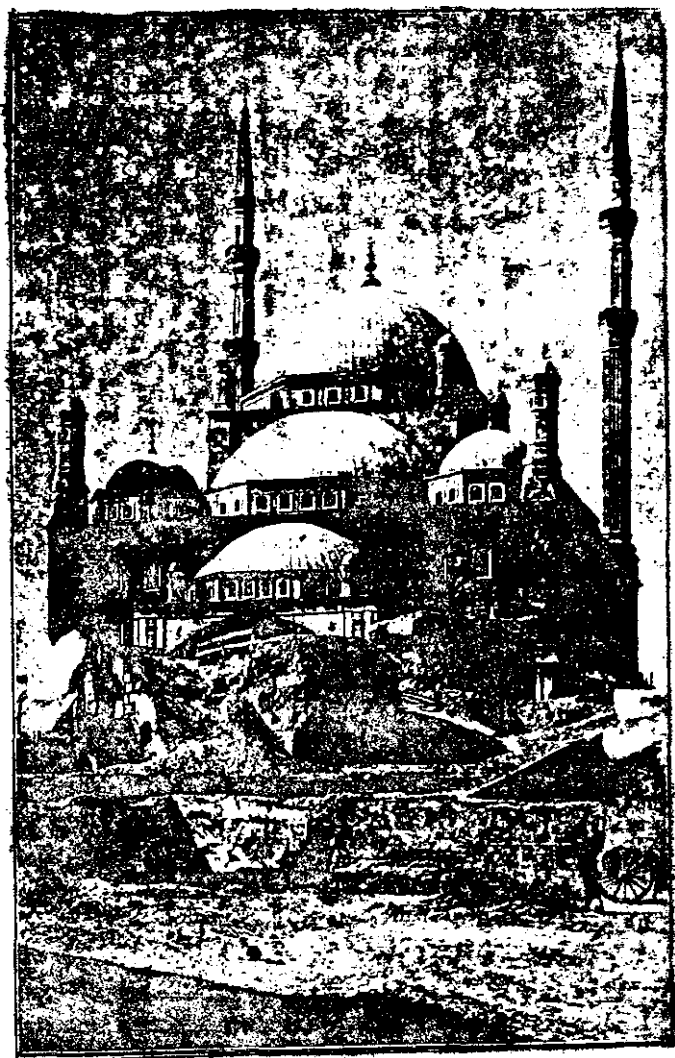
The Gloria is a Greek hymn, used as early as 128 A.D. in the pre-Christian church. Here is the first paragraph:

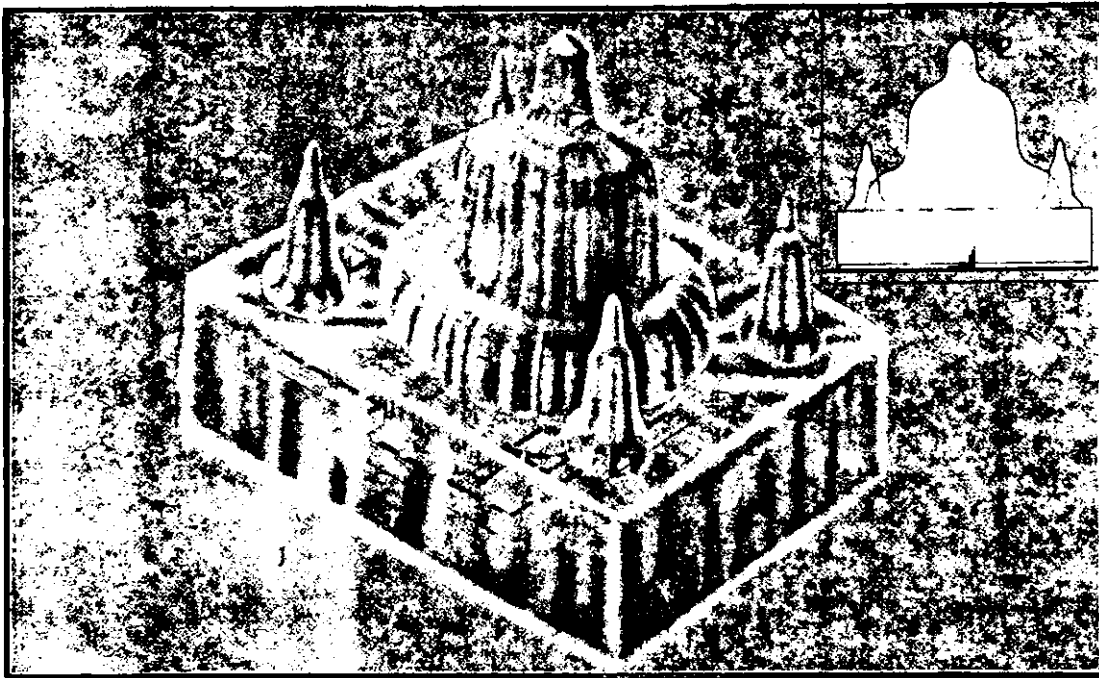
"Glory to God in the highest, and on earth peace to men of goodwill. We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty."

The singing of this first paragraph results in the upswelling seen in Rev. Warner's excellent drawing on page 20. With the singing of the second paragraph of the Gloria the flattened dome rounds itself out and a lofty and exquisitely proportioned cupola swells out of its top. In the third paragraph of the Gloria a lantern-like projection shoots out from the cupola, the whole now forming a structure of three stages, something like the dome of the United States Capitol at Washington, D.C., although the minor details are different.

Finally, when the people cross themselves while singing the last few words, a rosy cross forms above their heads and floats up into the lantern-like part of the edifice. Considering the important part which this magnificent hymn plays in the building of the form, the Roman custom of omitting it and the Creed at what some people call penitential season is much to be deprecated.

At the end of the Gloria in Excelsis, when the people are especially exalted by the noble words which they have just uttered, and are therefore in a more sensitive and receptive frame of mind, once more the priest turns to them and endeavors by means of the Minor Benediction to pour into them something of his own enthusiasm. "The Lord be with you." Their ready response, "And with thy spirit." draws them into closer union with him. The splendid acts of worship and invocation in which they have participated have completed the astral portion of the eucharistic edifice, as shown on the next page.





Now the mental enthusiasm of the congregation must be aroused, so that mental matter can be woven into the building. This is done by the reading of the epistle and the Gospel. But first are said certain Collects or prayers, one for purity, one for the day, or that particular part of the time of the year.

In the early church the intention of the Epistle was to give the congregation some instruction on spiritual matters. Remember that there were no books in the early centuries, only scrolls, and few could read. So the object of the readings is to arouse the mental faculties by giving the people food for thought. Verses are selected which express some lofty and stimulating thoughts. At the end of the reading, servers, choir and congregation say or sing: "Thanks be to God."



A PRAYER FOR WISDOM AND UNDERSTANDING

Next in order of the Service is the Gradual.

"Give me understanding and I shall keep Thy law; yea I shall keep it with my whole heart."

The priest here explains the need of instruction, that progress be made, that we become a steadily increasing light unto the world.

The Angel of the Eucharist uses the matter given to him by the singing of the Gradual to strengthen the edifice by dividing the walls into panels and erecting pillars.

And now we come to the Munda Cor Meum, a prayer in which the deacon takes a direct part. He is the priest's assistant and he is to read the Gospel which comes next. So he repeats after the priest: "Cleanse my heart and lips, O God, who by the hand of Thy Seraph didst cleanse the lips of the prophet Isaiah with a burning coal from Thine altar, and in Thy Lovingkindness so purify me that I may worthily proclaim Thy holy gospel, through Christ our Lord, Amen."



The priest gives him a benediction and he reads the Gospel.

The book of the Gospels is the Christian presentation of the Ancient Wisdom. The three signs of the cross the deacon is directed to make before the reading are intended to open the three centers, at the forehead, throat and the heart, to the influence which is about to be poured out. The book itself becomes a center of force. A special effort is made to provide a good radiation center; another assistant, the sub-deacon, holds the book, and an acolyte on each side stands with a candle. The volume is censed and the thurifer remains in the immediate neighborhood during the reading so the vibration of light and the permeation of the perfume are both utilized to assist in spreading various aspects of the influence.

If there is a sermon it follows here. It is in no way a necessary part of the service. The insertion or omission of a sermon is left entirely up to the priest.

NOW THE CREED, or CREDO. The Liberal Catholic Church uses the form of the Creed adopted by the Council of Constantinople in 381 A.D. You may remember that it begins: "We believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the alone-born Son of God, begotten of His Father before all ages; God of Gods, Light of Light, Very God of Very God, begotten, not made, being of one substance with the father. . . crucified for us, under Pontius Pilate, suffered and was buried. And the third day he rose again. . . " and so on.



The recitation or singing of the Creed plays an important part in the Eucharistic service. Of course it is especially dependent on the

intellectual capacity of the congregation. The higher effort arouses more abstract thoughts, thus the more far reaching the inner meaning of the words used.

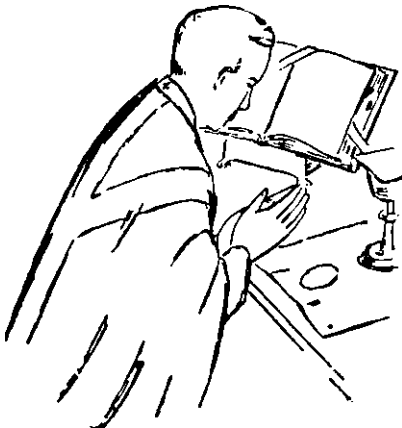
For the full comprehension of the Creed we must realize that it, like the Gospels and Liturgies, has behind it a tremendous body of thought which is en-souled by a great angel.



The Liberal Catholic Church especially refrains from imposing upon its members any particular form of belief. A Creed to a Liberal Catholic is not a test of orthodoxy but a general statement of principles to which most of us would assent.

The Sign of the Cross as the end of the Creed is itself a creed! It renders everyone present more open to the higher influences. The line drawn from the head to the solar plexus significies cosmically the descent of Spirit into matter -- mystically, God become man. The touching of the left side signifies the descent into hell, or experience of evil. The passing to the right shoulder refers to the Ascension to the right hand of the Father, and in the ceremony of Initiation, the awakening of the newly initiated on the third day.

THE APPURTENANCES OF THE COMMUNION

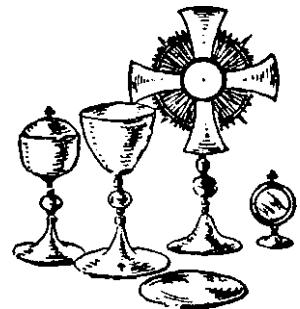


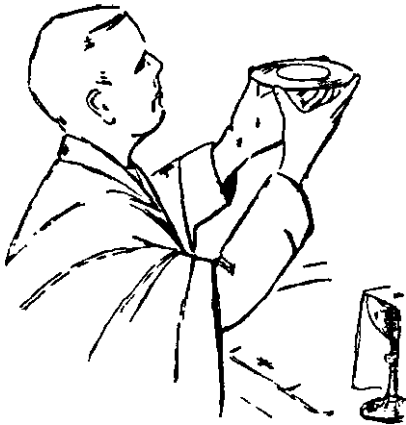
Now the oblation of the elements, the gentle aspiration of Communion. This is the beginning of a new chapter in the Eucharist. Up until now we were concerned with the building of the structure. Now we are offering the bread and the wine as symbols of the first fruits of earth: "We adore Thee O God who art the source of all life and goodness, and with true and thankful hearts we offer unto Thee of Thine own life-giving gifts bestowed upon us. Thou who art the giver of all."

The priest makes a cross with the paten and puts the host, the bread, on the corporal, a linen napkin.

"According to immemorial custom, O Lord, we now mix water with this wine, praying Thee that we may evermore abide in Christ and He in us."

As the priest raises the paten to his breast, the offering and aspiration of the people stream up through his heart center to the oblation, and flood the altar with rose and gold. Having offered the bread, before he puts it down he makes





the sign of the cross over it.

With the offering of the chalice containing the wine the priest holds it at the level of his eyes and draws from the centers in the people's heads up through his own head center, thus lifting their consciousness from one center to another.

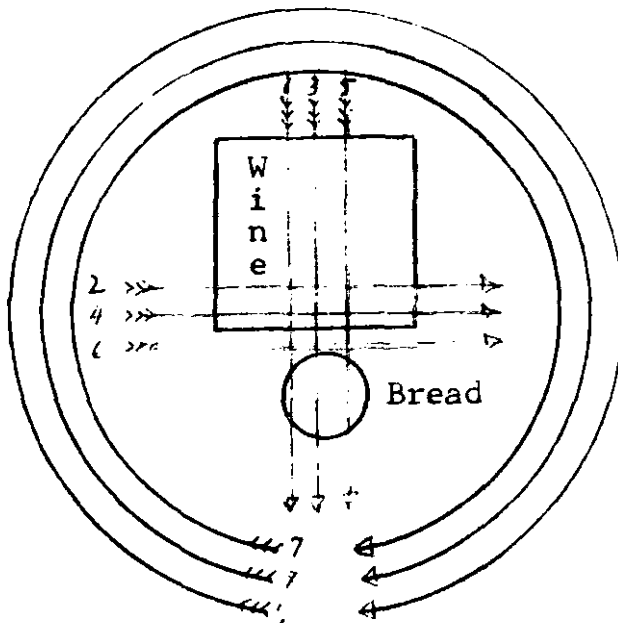
CENSING OF THE OBLATIONS

Now we have the second censening, the censening of the oblations. Thrice the priest makes the sign of the cross over them with the censer. Three swings each way, in the direction shown below, then he inscribes three circles, saying silently: "I shield thee in the name of the Father, the Son and the Holy Ghost."



Standing for a moment at the center of the altar, and holding the smoking censer up towards the cross at the level of his breast he says in part: "Let Thy

holy angels encompass Thy people and breathe forth upon them the spirit of Thy blessing."



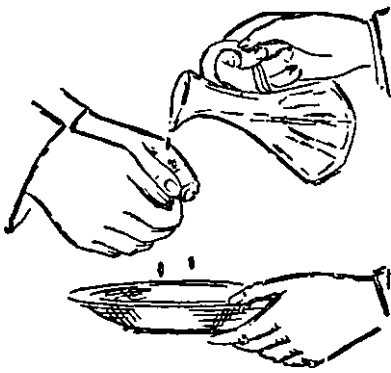
It is a most beautiful sight to see the angels swoop down the church shedding their influence over the congregation. Thus is established a condition of rapport, of synchronous vibration, which may be utilized to expedite the flow of force either outward or inward.

As he returns the censer the priest says: "May the Lord enkindle within us the fire of His love and the flame of everlasting charity."

This sends some of the fire element coursing through him.

THE LAVABO

Now comes the next part of the Service, the Lavabo; and so there is a similar cleansing or purification by water. The beautiful, pastel-blue force of this element runs all through the cel-



brant. It is thus, purified by fire and water -- the two great cleansing agents -- that he continues the Service and enters into its holier part: "I will wash my hands in innocency, O Lord, and so will I go to Thine Altar. That I may show the voice of thanksgiving: and tell of all Thy wondrous works. Lord, I have loved the habitation of Thy house: and the place where Thine honour dwelleth."

THE ORATE FRATRES

The priest now calls upon the people to join with him in the sacrifice he is about to offer, the prayer which starts:

"We lay before Thee, O Lord, these Thy creatures of bread and wine, in + token of our sacrifice and praise and thanksgiving; for here we offer and present unto Thee ourselves, our souls and bodies, to be a holy and continual sacrifice unto Thee. that we, who are very members incorporate in the mystical body of Thy Son, which is the blessee company of all faithful people, may hear that His most joyful voice: 'Come unto Me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world,' through the same Jesus Christ, our Lord, who liveth and reigneth with Thee in the unity of the Holy Spirit, ever one God throughout all ages of ages. R. Amen."

He links the people mystically with the bread and the wine by a strong effort of his will. He makes the sign of the cross and pours into the elements the whole tremendous force which he has gathered from his congregation.

THE LAW

Following this is the Canon, the Law, that part of the Service so-called because it is the most sacred and invariable part. We are about to raise the traditional call to the angelic hosts, to which for two thousand years they have been accustomed to respond. From this point onward, nothing is allowed to interfere with the sacrificial action of the priest.

Dominus Vobiscum: "The Lord be with you," says the priest, to which the people heartily respond, "And with thy spirit!"

The Sursum Corda is the name applied to the versicles which follow now, when the priest says:



"Lift up your hearts." To which the congregation responds, "We lift them up unto the Lord." He then sings or chants, "Let us give thanks unto the Lord." And his people respond with, "It is meet and right so to do."

Leadbeater says the tone or tune for this ancient formulae goes back, perhaps to the time of Jesus, Jesu, Jehoshua and the days as an Essene in the Quirbet Qumran monastery.

Anyhow, the Angel of the Eucharist "seizes the lovely music-form and the mental force put forth by the celebrant, and sends them sweeping down the church with a splendid gesture of supreme command, and as the response of the people comes swirling back like a great rush of living fire, he whirls it all upward in a mighty soaring flame, which fills the dome of the eucharistic edifice and streams upwards through the lantern into space. The second versicle and its response send up a second impulse of like nature, and the floating rosy cross gleams forth with blinding light for those whose eyes can see. And through the channel thus made the celebrant sends upward the words appointed from of old."

THE PREFACE

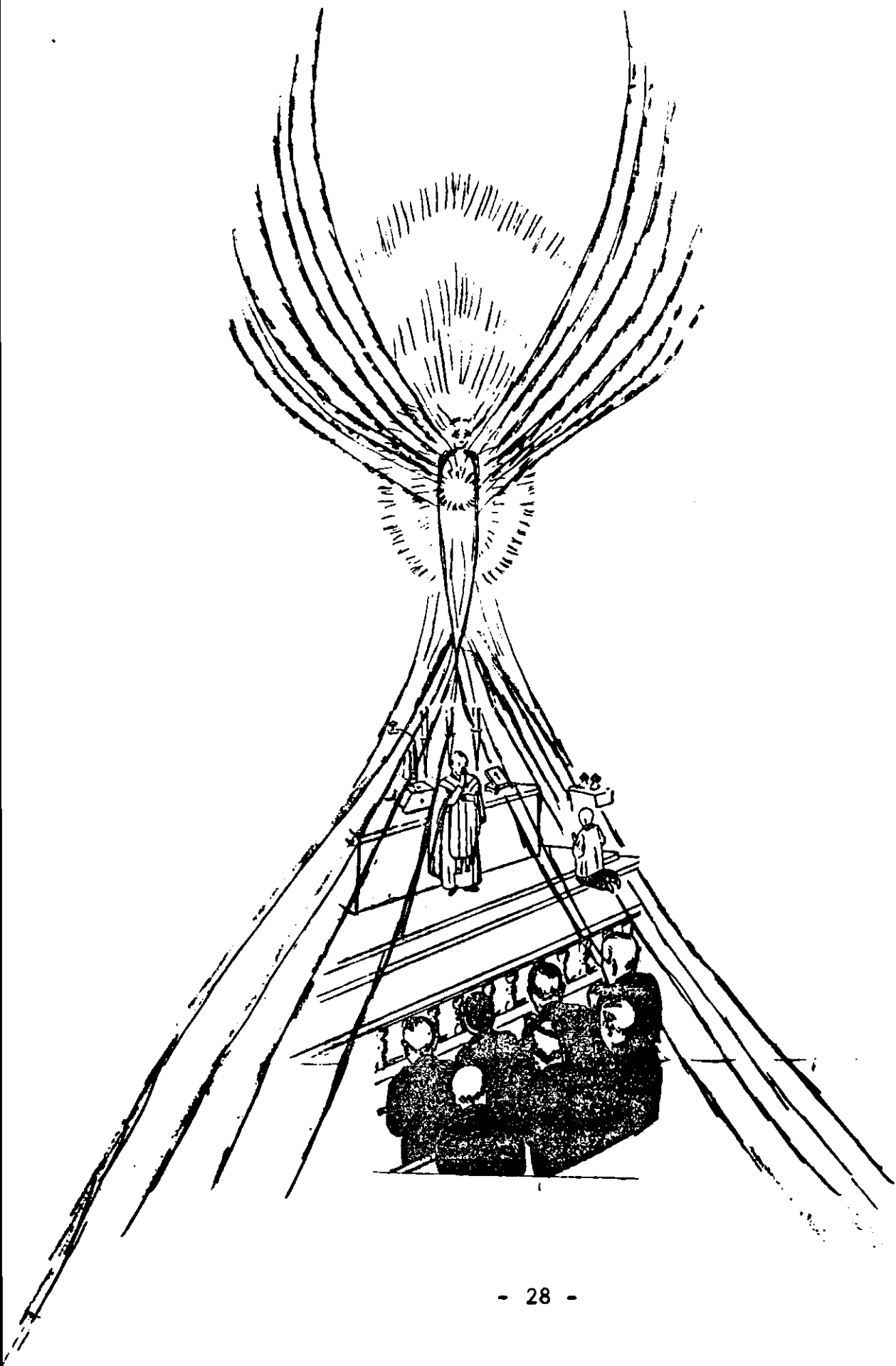
Now the general summons to the angels. The priest chants: "It is very meet, right and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, almighty, everlasting God.

"Therefore, with Angels and Archangels, with Thrones, Dominations, Princedoms, Virtues, Powers, and Cherubim and Serpahim, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee. . . "

To the clairvoyant it is a marvelous sight to see these celestial visitors flash into their appointed positions in response to the traditional words of power. While the Angel of the Eucharist stands usually beside the priest, or floats just above his head, the illustrious ambassadors of the nine Orders of Angels always range themselves behind the altar facing the priest. Behind them in turn stand numbers of lower Angels, who come to bathe themselves in magnetism at once so exhilarating and so ennobling.

Always there is a large astral congregation of human beings as well. The worshippers whom most people cannot see are often far more numerous than the physical congregation! Though the average Christian is likely to think this happens only on All Soul's Day.

As soon as he arrives, the Angel of the first Ray, the Ray of Power, undertakes the direction of the work as a whole, determining the amount of each force that can be used to the greatest advantage,



the other angels moving at his command, and grouping themselves so as best to receive and utilize the outflow. This director usually carries a rod, the symbol of his office, which varies in color according to the force which is being sent through it. The colour of the day is usually predominant, but not invariably.

On a festival of the Holy Ghost, for example, both the rod and the fire flowing forth from it would be brilliant red, the colour consecrated to the Third Person of the Blessed Trinity, though the representative of the First Person would still lead the ceremony.

In the Kabalistic tradition the Trinity the Bishop speaks of would be on the Middle Pillar of the Tree of Life. Father, Son and Holy Ghost would be the First, Sixth and Ninth Sephirahs, respectively. Refer back to page 2.

CHRIST-CONSCIOUSNESS

The Rev. Kollerstrom says that "the Preface fills the cup with matter of a very high rate of vibration indeed; so rapidly is it vibrating that one does not see anything definite; it is as though one were looking into a void; and yet there is something there, for one cannot see across to the other side of the cup.

"It is a highly stressed, much compressed and almost transparent sort of matter, which all but escapes the ordinary lower clairvoyant faculties -- sight and feeling alike; for, as there is no room for anything of a lower nature in the same place, which would make any sort of sense impression on these ordinary faculties, it often produces a curious sort of empty feeling, as if one had stepped into a pocket of the astral atmosphere. This is only because our consciousness is not ordinarily kept at the exalted level of this material, and as soon as one raises oneself to this higher plane, the empty feeling is replaced by a tremendous fullness.

"This same empty effect is sometimes noticeable in the aura of a man who has recently had some spiritual experience, such as Ordination. It is particularly strong behind the church Altar."

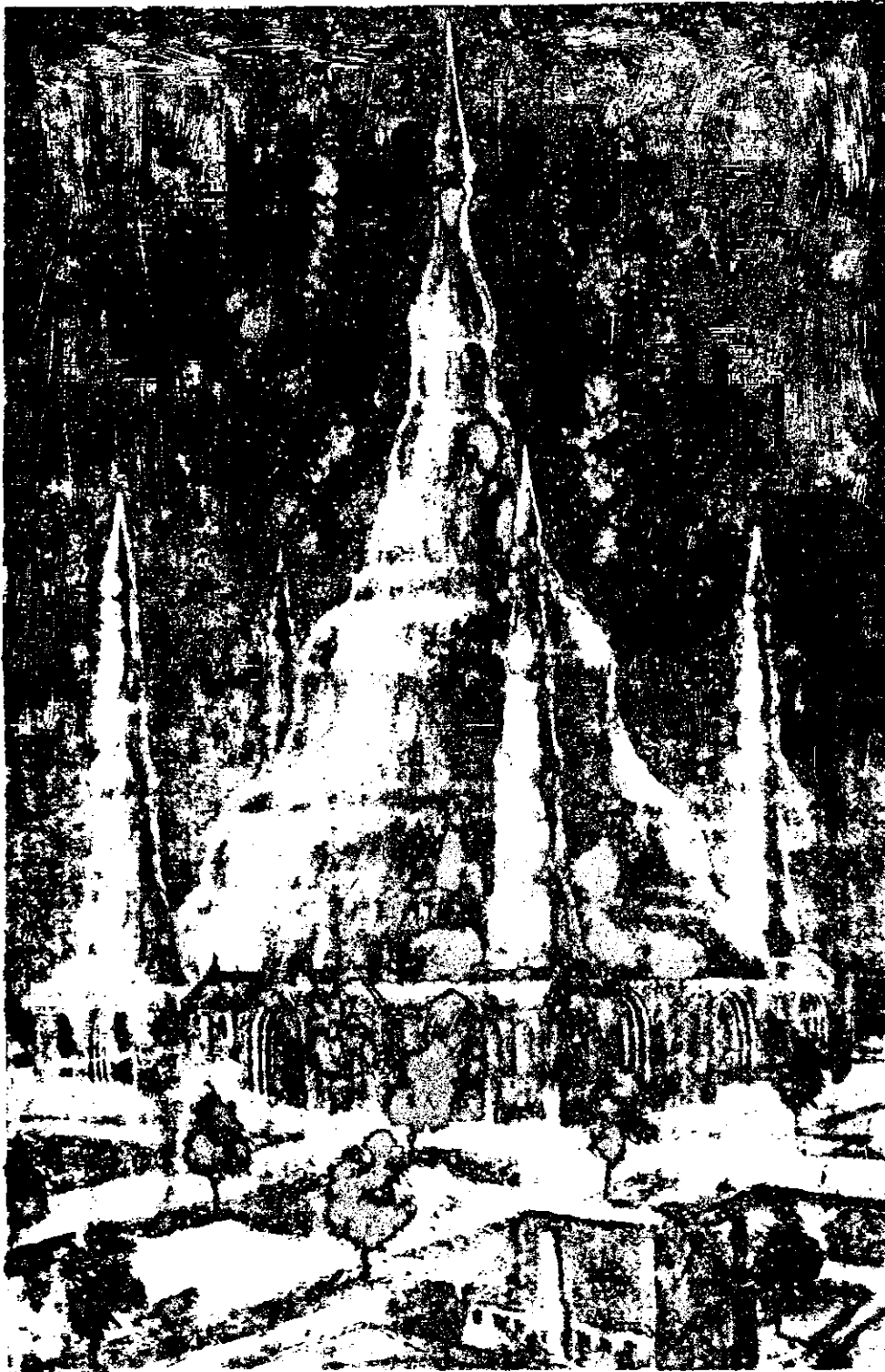
THE SANCTUS

Now that we have called together this illustrious and august company of Holy Angels, our first act is to join with them in the ascription of glory and worship to God, the Sanctus.

"Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of Thy Glory; glory be to Thee, O Lord most high."

This magnificent outburst of praise is of extreme antiquity. It was even used in pre-Christian Jewish services.

The power and devotion of the angels is so much greater than ours that their contribution entirely changes the character of the



Eucharistic edifice. The Angel of the First Ray, of Will or Power, who has now taken charge of the construction, directs most of the force upward. The dome swells out so prodigiously, both in height and diameter, that the basilica becomes in proportion to it nothing but a pediment supporting its great bulk. The erection now closely resembles a dagoba, and the small cupolas at the corners shoot up into graceful minarets. (Completed Edifice on opposite page.)

"But this modification of shape is not the only change produced by the cooperation of the Angels," writes Leadbeater, "for they introduce an entirely new factor into the edifice. With us devotion is an energy of the higher astral levels, awakening, as by reflection or sympathetic vibration, some slight activity in the intuitional part of our nature; but with great Angels this relation is reversed, for the force of their devotion acts by its very nature at that higher level, and any emotional effect is only by way of reflection. So they add to our edifice a vast wealth of material belonging to an altogether new and more exalted plane of nature, which permeates and etherializes all the rest. Thus the whole monument takes upon itself a new and higher character, at once more magnificent and more delicate, indescribably lovely and capable of for more refined vibrations -- a vehicle for celestial force. . .

"It is of help to them if we are stirred deeply by enthusiasm and devotion, so that we pour forth from ourselves steady, strong vibrations. If we do not do this, they have to supply what is lacking. . . Quite apart from the marvellous monument which has been erected (opposite page) the splendid appearance of the Angels can never be forgotten. Each stately figure has amidst the flashing coruscations of his own aura some lovely predominant hue, glowing with a radiance that nothing on earth can approach; and the whole group displays a magnificent and harmonious colour-scheme which in this physical world we have no means of reproducing. . .

"To assist in spreading abroad the exquisite angelic magnetism, incense is burnt at this point in the Service, the sacring bell is sounded, and the acolytes elevate their lighted candles. Wherever the scent penetrates, wherever the sound is heard, these strangely sweet and beneficial vibrations will extend. . ."

BENEDICTUS QUI VENIT

Now the celebrant stands erect and all join in welcoming the holy angels and thanking them for coming:

"Blessed is he that cometh in the Name of the Lord. Hosanna + in the highest."

The priest actually speaks across the Altar to the angels, even though he cant see them. They respond to the gratitude with a return current of kindly feeling "drawing into us their holy influence by the sign of the cross which we make over ourselves".



THE PRAYER OF CONSECRATION

Now comes the consecration of the bread and wine:

"Wherefore, O most loving Father, we Thy servants do pray Thee, through Jesus Christ, Thy Son, our Lord, to + receive, to + purify, and to + hallow this oblation which we make unto Thee."

"The bread and the wine, first employed as symbols of the offerings of the people, and then as channels of our sacrifice, are now to fill yet another and far higher role, and to act as outward manifestations or vehicles of the power and life of Christ Himself.

"So the priest first breaks the link which he made, and then demagnetizes the elements, sweeping them clean from any earthly taint that may have mingled with our love, our devotion and our worship, while leaving in them all the purely spiritual part of our offering, to be laid later on at the feet of Christ our glorious King.

"At the first cross the link is broken, at the second the demagnetization takes place, and at the third the elements are especially blessed for the tremendous destiny that lies before them. . . This charging of the elements with a spiritual offering is the first step in the process of preparing the channel for the reception of the great outpouring of divine force which is the central feature and object of the eucharistic Service. . . "

Before the priest proceeds he turns aside and explains how and to whom that force is to be distributed: to the Church, to the heads of government, to the bishops, the clergy, the faithful, the sick, the needy, to children, to those for whom special requests have been turned in before the service.

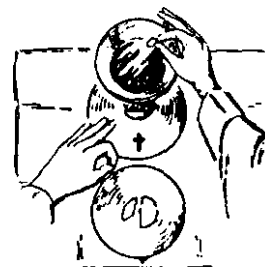
"The proportion of it that can be spared for each purpose is decided by the Directing Angel. He listens carefully to the list of recipients recited by the celebrant, and as each is mentioned he indicates, by pointing with his rod, the Angel or group of Angels who are to attend to that particular person or object. . . It is most interesting to see how each one comes forward and glows more brightly when his charge is assigned to him."

Then the priest asks the Father Almighty "to look down on and accept these offerings which we, Thy servants, and Thy whole household do make unto Thee."

After this invocation the priest turns back to preparation of the actual channel for the reception of the Divine force -- a process to a large extent beyond the reach of the untrained mind. What does happen at this point is that the making of the three crosses

over the elements, with the words "bless, approve and ratify" the priest creates a tube or passage through the etheric, the astral and lower mental matter respectively and on through the matter of the higher mental world to the brink of something higher still, using the forces of his own soul, and he continues: "Who the day before He suffered took bread into His holy hands, and with His eyes lifted up to heaven unto Thee, God, His Almighty Father, giving thanks to Thee, brake and gave it to His disciples saying: Take and eat ye all of this for this is my body."

Here the priest begins the most solemn part of the Eucharist, the circumstances of the Foundation of the Sacrament, the Last Supper, as related in the Gospels. The priest repeats the actions of the Christ Himself in that upper room at Jerusalem two thousand years ago.



At the words "He blessed" the priest makes the sign of the cross, at which the Angel of the Presence appears and the life of the higher worlds flows in, providing conditions under which can take place the wonderful changes of the Consecration -- the prodigy called the Transubstantiation.

All through the ages it has been necessary to combat man's materialism by strenuously insisting upon the reality of the change which takes place when ordinary, every day food is made into holy food, bearing with it a special and mighty potency.

At the left, as shown in the chart below, is the bread as it normally would be, its atoms and molecules related to the Divine through the regular and successive stages of consciousness familiar to all students of the Western Tradition, astral, mental, intuitional, and so on; but at the moment of consecration, Leadbeater says, these are "switched aside to be replaced by a line of fire which resembles a flash of lightning standing still".

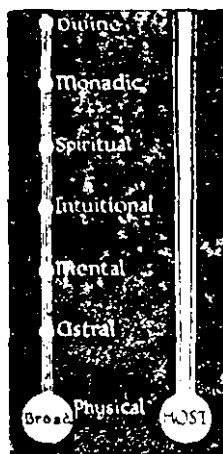


DIAGRAM 7.—The Change which takes place at the Consecration when the bread becomes the Host. The bundle of "wires" connecting the atoms in the bread with the corresponding atoms in the higher worlds (see the figure to the left) is switched aside to be replaced by a line of fire which resembles a flash of lightning standing still (see the figure to the right).

Of course the bread was divine life before the consecration, in the sense that all life is divine, but now it is a far fuller and closer epiphany of God. Through the act of consecration the Host glows with unearthly radiance as befits the most precious gift of God to man.



As the priest raises the Host before the eyes of the congregation two types of force radiate from it. The first spreads out impartially in all directions upon the people, and on through the wall of the church to the surrounding city and country, affecting every ego within reach, though he might have no idea as to what gave him the momentary thrill of affection or devotion. Such an out-pouring of force brings to each person whatever he has made himself capable of receiving.

The second effect or type of force from the Host was directed particularly and directly to those few in the congregation who were capable of a deeply devotional feeling. It

was a ray of fire which set the higher part of the receiver's astral body glowing with the most intense ecstasy!

ST. THERESA OF AVILA

The earnest student, whether he be Mystic or Hermetic, will find it profitable to look into the transcendental experiences of some of the Saints. Their "raptures" at this point in Communion are a matter of record. The second effect is a fact. Theresa called it the Third Water of Prayer and went into ecstasy almost every time she attended Mass. Sometimes the rapture stayed with her for hours afterward.

In her "Life" she wrote of one priest whose response to the second effect Leadbeater speaks of was so physical that he actually levitated. It became necessary to have him attend Mass behind a screen! For the rest of the congregation was distracted from their business in waiting for the "show" that was sure to come at that point in the Service.

One of the more notable of her raptures at the time of the Transubstantiation in the Mass was "on the Feast of the Assumption of Our Lady, the Queen of the Angels, the Lord was pleased to grant me this favour. In a rapture I saw a representation of Her ascent into heaven, of the joy and solemnity with which she was received, and of the place where she now is. It would not be possible for me to explain how this happened. My spirit was filled with great bliss at the sight of such glory, and the vision had great fruits. For I was left with a strong desire to serve that Lady, because of her great merits."

From Vol. I of his books on "The Hidden Side of Things", Leadbeater quotes his observations of the



Mass in Sicily: "At the elevation of the Host all members of the congregation prostrated themselves -- some apparently as a mere matter of habit, but some also with a strong upwelling of deep devotional feeling.

"The effect as seen by clairvoyant sight was most striking, and profoundly impressive, for to each of these latter there darted from the uplifted Host a ray of fire, which set the higher part of the astral body of the recipient glowing with the most intense ecstasy. Through the astral body, by reason of its close relation with it, the intuitional vehicle was also strongly affected, and although none of these peasants could be said to be in any way awakened, the growth of intuition within its shell was unquestionably stimulated, and its capability of instinctively influencing the astral was enhanced. The awakened intuition can consciously mould and direct the astral; but in even the most undeveloped intuitional vehicle there is a great storehouse of force, and this shines out upon and through the astral body, even though it be unconsciously and automatically.



"I was naturally interested in the phenomenon and I made a point of attending various functions at different churches in order to learn whether what I had seen on this occasion was invariable or, if it varied, when and under what conditions. I found that at every Celebration the same results were produced, and the two forces which I have tried to describe were always in evidence -- the first apparently without any appreciable variation, but the display of the second depending upon the number of really devotional people who formed part of the congregation."

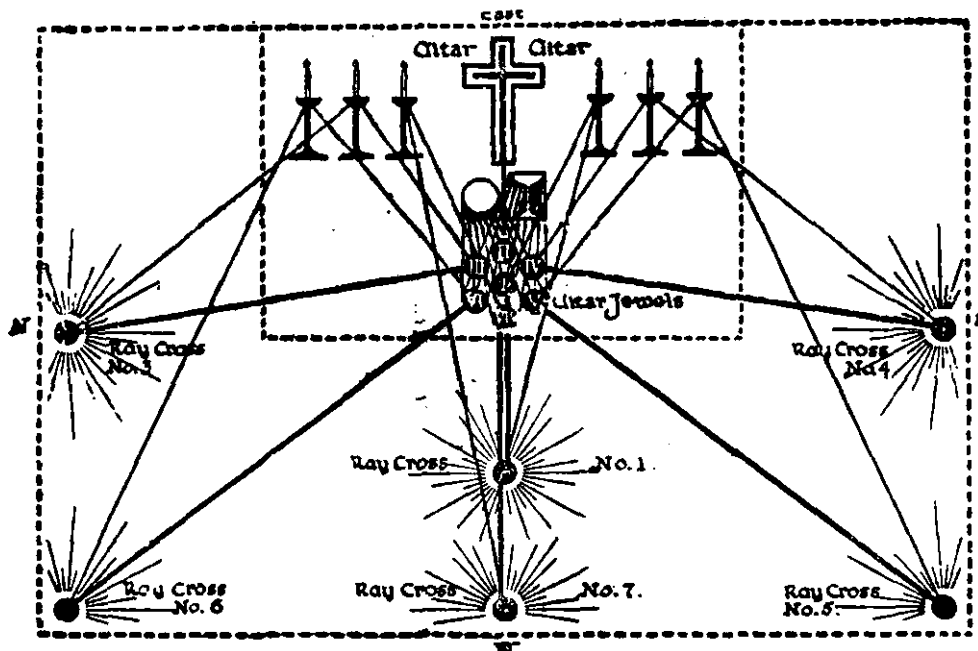
The Bread then has become most truly a vehicle of the Christ, and in a very special way an outpost of His consciousness, and it is because of this that we see this marvellous radiance streaming from it.

THE CUP



"In like manner, after he had supped, taking also the noble chalice into His holy and venerable hands, He blessed it. . . ."

By this prayer and a second sign of the cross, the priest consecrates the water and the wine, and again at the Word of Power the transubstantiation takes place, and the bundle of ordinary forces representing the inner realities of the wine and water are swept aside and replaced by the living fire which



which is the life of the Christ. But this time it is not the blinding white and gold which makes the Host shine forth as the sun, but a sword of intense crimson.

THE ALTAR JEWELS AND RAY CENTRES

When the Angel of the Presence deflects the bundle of "wires" connected with the Host, the "flash of lightning" flows also into the consecrated Altar-stone in which are set the seven jewels. When this takes place the jewels glow like seven points of fire. The celebrant himself is of course on one of the seven Rays with which these stones are connected, and the influence flows into him most readily through the jewel connected with his Ray. This raises him to his highest possibility, and then through him the force invoked at the Consecration plays upon the congregation. Thus there is an interchange of force between the Host, the jewels in the Altar-stone, the candlesticks, the Ray-centres on the walls of the church, the priest who stands in front of the Altar, and the Angel of the Presence, as shown in the diagram above.

If a Bishop is conducting the Mass there is another interplay of forces, between his pectoral cross and ring, and the Altar jewels. "When in addition to this," Leadbeater writes, "the Bishop's crosier is near the Altar there is introduced a highly complicated interplay of lines of light which it is scarcely possible to describe."

The processes of genuflection and elevation are repeated, and this second form of the divine force is shed upon the congregation. From the point of view of the descent of Spirit into matter, the Host stands for the Eternal Unity -- the Christ within the bosom of

of the Father; while the wine and water represent the dual manifestation of the Christ in matter -- positive and negative, male and female.

After the consecration the service of the Liberal Catholic Church calls for hymns of adoration. Leadbeater says the scene to clairvoyant vision during the singing of these hymns is beyond all description; for the angels join in them with a truly celestial fervor and the outburst of their love and devotion not only fills the vast thought-edifice with living fire, but enormously enriches and adorns it. The Roman service does not use hymns of adoration immediately after the Consecration, but inserts instead the Agnus Dei a little later in the service. The Church of England uses the Gloria in Excelsis.

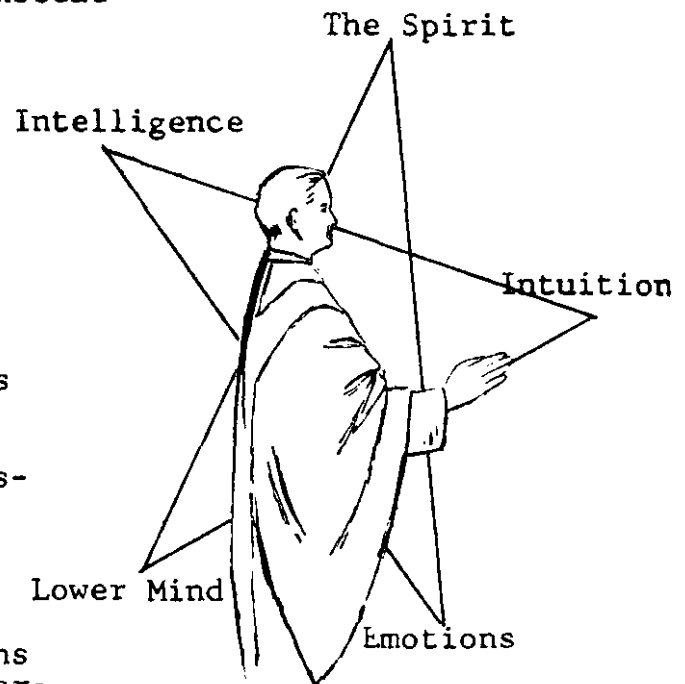
Once more we make our humble offering of all that we have and are; this we try to pour in through the channel that His lovingkindness has opened for us, while the Holy Angel who is in very truth a part of Him is still present with us. And just as that Angel so acts upon and transmutes the downpouring Divinity that it becomes assimilable by mortal man, so also does the Angel act upon and transmute our responsive upward stream of love.

THE PENTAGRAM

So the priest makes the five signs of Power, imaged in the Hermetic mysteries as the five-pointed star, representing the Spirit, the intelligence, the intuition, and the lower mind and emotions -- all these does the priest offer to our Lord through the direct and especial channel now open to him, asking that the Angel of the Presence may bear this our humble oblation to the eternal Altar on high. So when the Angel disappears with his glorious smile at the moment when he is mentioned in this prayer, this is what he bears back with him as our tribute of love.

Then the priest prays that he may so celebrate the Mysteries as to be filled with the mighty Power and Blessing of the Lord, and making the signs of Power that the threefold representations may be restored, after the Angel has left.

The priest now sends out the divine life over the congregation, thinking, as he makes the three crosses of the threefold nature of the force with which he is flooding them, and willing earnestly that it may have practical affect both on their hearts and on their lives.



They at once join him in a magnificent ascription of praise and worship to the Second Person of the most Holy Trinity.

THE LORD'S PRAYER



In the Roman ritual the Paternoster follows in this place. Leadbeater says this great old prayer appears in every known Liturgy and can be traced back to Babylon. There, apparently, the Rabbis picked it up during the captivity -- as they did almost everything else of their Kabala and written language from the Chaldeans!

The Bishop is frank to say that the Lord's Prayer adds nothing to the Mass! In fact, when coming to that part of the Service he remains silent rather than repeat some of the negative statements in it.

One that bothers him: "If I am to ask God to give us this day our daily bread, I must perforce seek for some symbolical interpretation of the phrase; for I know that God does not give daily bread to any man unless he earns it, or is able to pay for it, or receives it as a gift from some other man. . .

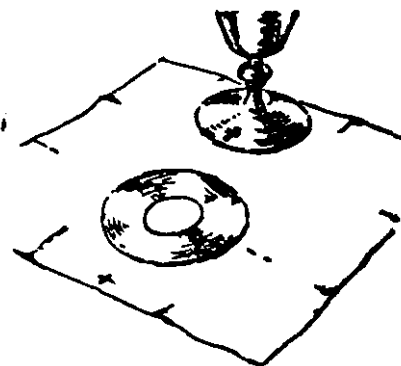
"Still worse is the clause 'lead us not into temptation'. St. James remarks with refreshing commonsense: 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed.' This is exactly what scientific research into the higher worlds teaches us."

So Jesus or Joshu didn't originate the Lord's Prayer. He merely passed on one which was hoary with tradition. It is also apparent that wily priesthoods made clever alterations from positive to negative to hold their people in bondage. If the offending phrase is changed to: "let us not be led into temptation", at least the supplicant is not implying that God or the Lord is leading him into temptation!

THE GREAT WHITE THRONE

Here the priest withdraws the paten from its seclusion and makes the sign of the cross over himself with it as he says: "We praise and thank Thee Holy Lord, for the glory of Thy saints, and we + join with them in worship before Thy great white throne, when flow all love and light and blessing through all the worlds which Thou hast made."

The Roman prayer at this point mentions several saints, the Liberal Catholic service makes special reference only to Our Lady, Mary.



Hitherto the Service has been directed towards the gathering and storage of power, and its effect upon those who are present; now, as the priest breaks the Host into two parts, typifying the primordial division of the One into Two, with the words: "this Holy Sacrament may be spread abroad upon Thy flock" begins the great outpouring of spiritual power upon the neighborhood. This is one of the principle objects of the Eucharist. It is also a reservoir from which the priests draw during their daily ceremonies.



You must remember, as you enjoy this beautiful symbolism shown here, that it is not mere symbology, that it is intended to act definitely upon the higher vehicles of those who are present, either at the service or nearby in the community, regardless of how unaware they may be of what is actually going on.

Now comes the Salutation of Peace, directed towards the clerics highest in rank and present in the chancel.



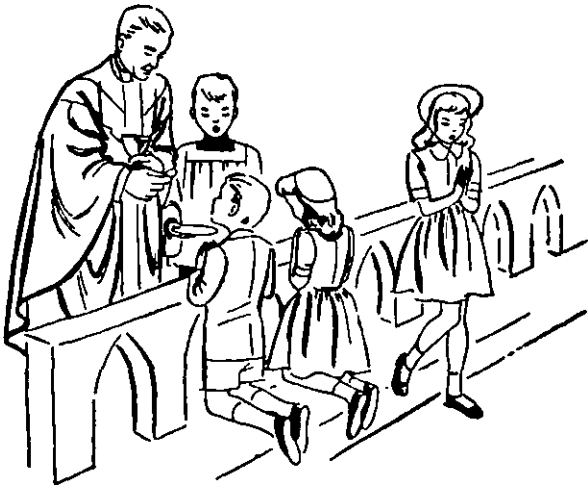
Then with the prayer "grant us so to receive the sacred mysteries of Thy Body and Blood that our souls may be lifted into the immensity of Thy love" and so on, the priest immediately proceeds to his own Communion. He partakes of the Bread and the Wine. If he did not do so, the force would lose its outer ring or circle of influence on the physical level of things, for the celebrant of the Mass is the pivotal center of the distribution.

He next administers the most holy Sacrament to those among the clergy and the choir who wish to receive it, and then, blessing the whole congregation with one of the smaller Hosts, he calls up those who desire to partake of the Communion.

For the communicant then this is the culmination of the Service. He draws into himself that line of divine and living Fire which comes unbroken directly from the Christ himself. These tremendous waves of force cannot help but directly and seriously influence his higher bodies. They should produce, if he or she is at all sensitive, a feeling of intense exaltation. Of course this is a considerable strain upon his various vehicles, which naturally tend to gradually fall back to their normal vibratory motion. Also he or she radiates some of this Divine energy upon those around him.

And all this marvellous aid to spiritual growth, all this unequalled opportunity of doing good to our fellow-men, is offered to

us daily by our Holy Mother, the Church.



In the Communion, said now, the whole congregation joins in a splendid outburst of thanksgiving, the priest pronounces another Minor Benediction which precedes the mystic words: *Ite, Missa, Est*, by which the end of the magickal part of the ceremony is announced.

This is the word of dismissal for the great Angel host of messengers. it is the signal for the splendid exodus of majestic rainbow colored forms, each charged with his proportion of the divine outpouring. The people respond with a hearty "thanks be to God".

Then the directing angel sweeps together the material of the mighty Eucharistic edifice, so that all the love and devotion which have gone to the building of it are shed abroad upon the world, along with the benediction with which the celebrant immediately thereafter concludes the Service. He turns to the people and says:

"The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of His Son, Christ, our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you and remain with you always. Amen"

Leadbeater says this is essentially a Second Ray benediction, ending the Service as it began, with the Name of the ever-blessed Trinity. As soon as this is done the Directing Angel, with a graceful gesture of farewell, disappears from the scene of his labors. But the Liberal Catholic Church has found it useful to add a First Ray benediction, addressed to the Great White Brotherhood. Students of metaphysics will understand this appeal to the Masters who have preceded us on the Path:

"May the Holy Ones whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their compassion and Their wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His Star shone forth. Amen."

Here the Service of the Liberal Catholic Church ends with a recessional hymn, the Roman Mass with the Last Gospel.

* * *

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